



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07586938 2



CA  
Christman



\_\_\_\_\_

\_\_\_\_\_

1

2

3



## The Chetham Society.

---

### COUNCIL FOR 1882-83.

JAMES CROSSLEY, Esq., F.S.A., PRESIDENT.

THE WORSHIPFUL RICHARD COPLEY CHRISTIE, M.A.,

CHANCELLOR OF THE DIOCESE OF MANCHESTER, VICE-PRESIDENT.

THE VERY REV. BENJAMIN MORGAN COWIE, B.D., F.S.A.,

DEAN OF MANCHESTER.

JAMES CROSTON, Esq., F.S.A.

J. P. EARWAKER, Esq., M.A., F.S.A.

LIEUT.-COLONEL FISHWICK, F.S.A.

J. S. FLETCHER, Esq.

HENRY H. HOWORTH, Esq., F.S.A.

REV. JOHN HOWARD MARSDEN, B.D., F.R.G.S.,

LATE DISNEY PROFESSOR.

REV. JAMES RAINE, M.A., CANON OF YORK.

FRANK RENAUD, Esq., M.D., F.S.A.

J. P. RYLANDS, Esq., F.S.A.

J. JOSEPH JORDAN, Esq., TREASURER.

JOHN E. BAILEY, Esq., HON. SECRETARY.





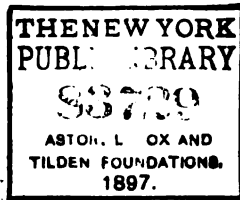
REMAINS  
**Historical and Literary**  
CONNECTED WITH THE PALATINE COUNTIES OF  
**Lancaster and Chester.**



VOLUME 1.—NEW SERIES.

MANCHESTER:  
**Printed for the Chetham Society.**

1883.



ROY VAN  
DUREN  
VAN DER

THE  
**Vicars of Rochdale.**

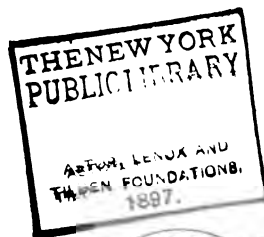
BY THE LATE  
REV. CANON RAINES, M.A., F.S.A.,  
VICE-PRESIDENT OF THE CHETHAM SOCIETY.

EDITED BY  
HENRY H. HOWORTH, F.S.A.,  
AUTHOR OF "THE HISTORY OF THE MONGOLS," ETC.

PART 1.

PRINTED FOR THE CHETHAM SOCIETY.

1883.



PRINTED BY CHARLES E. SIMMS,  
MANCHESTER.

## PREFACE.

---

THE late CANON RAINES was *facile princeps* among Lancashire Antiquaries. CHRISTOPHER TOWNLEY may have rivalled him in devotion as a collector of materials, while Dr. WHITAKER far exceeded him in picturesqueness and the graces of style, but, measured by his breadth of sympathy, his extraordinary industry, the general accuracy of his work, and the amount of materials he collected for our profit, we must place Canon RAINES at the head of the long roll of men who have searched out and criticised the *origines* and shifting panorama of Lancashire history. He was equally at home in the laborious collection of details for illustrating family history and local topography, and in describing, on a larger canvas, the lives of Lancashire statesmen, divines, and patriots. Many of the muniment rooms in the county, usually sealed, were freely opened to him, and he has made admirable use of his opportunities. With that rare catholicity which is the supreme gift of a local antiquary, he has filled the forty-six large volumes he has left us with materials of every kind of interest. Fastidiousness is fatal to a collector, and he alone deserves the name who remembers that there are as many varying palates as there are varying fishes in the sea.

With Canon RAINES everything that could illustrate the old life of the county was welcome to the net. Some men hoard wealth in order to prevent other people from enjoying what they have secured. They collect books and other treasures, and they collect information in order that it may be safely locked from public criticism, and that none may use it but themselves. This peculiarly exasperating form of selfishness Mr. RAINES had no part in. With him it was a continual outpouring of his stores for the use of any student, and this with the rich generosity that proves more than anything else the inexhaustible stores he possessed. He was always ready to help others, and to offer what he had for the illustration of the work of others, and the long series of volumes published by the CHETHAM SOCIETY is strewn from end to end with the evidence of his knowledge and his generosity. May the memory of a good, kind, unselfish scholar remain green for many a long day amongst us, and may his reputation teach us that the world does not always forget to be grateful for the results of long labours faithfully done and freely distributed.

When Mr. RAINES died he bequeathed to the CHETHAM LIBRARY the collections to which he had devoted his life. A magnificent present even from a wealthy man, and more than princely in his case. This gift it is our duty to use ; to take care that as much of it as possible is put beyond the reach of destruction by fire or robbery, and made available for the increasing crowd which is attracted by the romantic lives of the old folk who went before us.

It was thought becoming, therefore, that the first volumes of a New Series of the CHETHAM SOCIETY should be devoted to publishing some of the work of its venerable and much regretted Vice-President. Among the manuscript volumes which he left, two contained special works to which he had devoted much labour and care, and which were rather independent histories than collections of materials. It was thought that we could not do better than print them. One of these works, the History of the Vicars of Rochdale, had been (as the editor knows well from his own lips), very specially a labour of love to Mr. RAINES. He was a curate of the parish church of Rochdale for some time, and for many years an incumbent of one of its daughter churches at Milnrow, and it is especially the old story of the valley of the Roach, in which he was steeped to his finger ends. He knew the history of every corner of it, and every family in it, in a surprising way. The following pages contain, therefore, Mr. RAINES' History of the Vicars of Rochdale. Such additions as the editor has made (many of them from other volumes of the Lancashire MSS.) are contained in square brackets. He has also ventured to add a short life of Dr. MOLESWORTH, the most remarkable of the Rochdale vicars, which he has tried to treat in as neutral a fashion as possible, avoiding details which are too recent to have become important as history; but these additions are, after all, mere fringes. The work as it stands is Mr. RAINES'. Whatever the reader finds to praise in it, let him remember the real author. If he



finds mistakes, let him remember that the real author was not here to revise what he had written, and let him place them all to the credit of the editor.

The history of the church in Rochdale, like the history of so many institutions elsewhere, cannot be traced back to its beginning. The fact that, like the church at Poulton, it should have been dedicated to an Anglo-Saxon Saint, St. Chad, the famous Bishop of Lichfield, makes it probable that there was a church here in Anglo-Saxon times, a view which is strengthened by the fact that the Lord of the Manor of Rochdale was an unusually important person in Edward the Confessor's time since he alone is mentioned by name in Domesday book, where it describes the condition of the Hundred of Salford in that reign; and it is very probable that, as at Whalley and Blackburn, there was an hereditary cure of souls in Rochdale until the church was made over to the Abbey of Whalley, when its documentary history begins. It is possible that a trace of this early church may have survived in the fabric itself until the restorations which have been so frequent during this century. Dr. Whitaker says :—

In the late alterations, which took place and were most judiciously conducted by Mr. Taylor, in order to prevent the downfall of the church, several fragments of a more ancient building were found walled up in the present work, particularly a Norman zig-zag moulding opposite to the present south door. This had been unquestionably a member of the original door. In another part was discovered the site of a single Norman light, less than six inches in diameter, and gradually widening inward; which from the shape of a groove within it, evidently appeared to have been closed by a shutter and not a window. On the north side of the great arch separating the nave and choir was discovered a rude

and almost shapeless stone, approaching to a circular shape, with an excavation eleven inches in diameter, and about eight in depth, with rivets on the outside to fasten some metallic lining. This, I think, though too small for immersion, must have been the original font. I have met with one and only one other instance of the same kind, which is at Bentham in Westmoreland. (*Hist. of Whalley*, 3rd ed., ii. 411.)

Such a church, if it existed, was doubtless of a humble character, built, as was usual in Saxon churches, with rude masonry, with small round-headed windows and doorways, and a general Celtic appearance. It perhaps had also a largely Celtic ritual.

Sometime about the year 1193 a new condition of things entirely was introduced. The church became a mere limb of the Abbey of Whalley, which took the revenues of the living, and appointed one of its own monks to perform the services there as its vicar. It was then, doubtless, rebuilt, for it is most probable that the pillars and arches in the nave and chancel, and a portion, probably, of the external walls before the restoration of the last forty years, date from about the close of the 12th century; the alternating circular and polygonal pillars with the pointed arches being a characteristic feature of the architecture of the smaller churches in the North at that day. The curious heads inserted in the cap of one of the Chancel pillars were, probably, copied in a rude way from the rough Rochdale folk of the period. The history of the Church of Rochdale is naturally that of its patron, the Abbey of Whalley, until the reign of Henry VIII., when the Abbey was confiscated. It is curious to notice that here, as in so many other parts of England, the 15th

century, notwithstanding the Wars of the Roses and the general state of disturbance of the country, seems to have been a period of wealth and prosperity. It was a period marked by a great afflatus in church-building. The big religious houses were busy everywhere re-building the churches in their patronage; the merchants of Bristol and Norwich were busy in covering their counties with the perpendicular towers that are so characteristic there, and filling the windows of the churches with the Flemish glass that had become so fashionable. This afflatus extended to Lancashire and led to the re-building of nearly every church in the south of the county; from the great Collegiate Church at Manchester, to the more humble parochial buildings. Chantries, too, were freely founded. It was at this period that the two chantries in Rochdale church, those of Holy Trinity and St. Katherine, were founded. Coeval, or virtually so, with their foundation it is probable that the outside walls of the church, with their perpendicular windows, and, perhaps, also the tower, were built, and the church was altered from an Early English or Decorated to a Perpendicular one.

When the monastery at Whalley was dissolved the King became the patron of Rochdale Church, and presently made an exchange with the Archbishop of Canterbury, by which the patronage was transferred to the Archiepiscopal See, a change which was fraught with the most interesting consequences. Instead of a succession of provincial and merely local incumbents with conventional and homely endowments, Rochdale has had a succession of vicars who

have been for the most part remarkable men, and who reflected in a very interesting way the various phases of Church opinion which successively dominated the Establishment.

The difficulties of the clergy in their allegiance to the shifting laws of the Reformation period are illustrated in a somewhat grotesque way in the person of GILBERT HAYDOCK, who, having married in the days of King Henry, had to proclaim his children bastards in his will made in the days of Queen Mary. RICHARD GORSETELOW, who was appointed by that Queen, was presently deprived for non-residence, and his living given by Cardinal POLE to JOHN HAMPSON, who was in turn ejected by Queen Elizabeth.

The Puritanical movement was represented by two very characteristic and prominent members of the party, in the persons of RICHARD MIDGELEY and his son JOSEPH MIDGELEY, the latter of whom was deprived. The facts about these two vicars, collected by Mr. RAINES and printed in the following pages, give us a graphic picture of the religious feeling of the times in these latitudes. They were succeeded by men of a different school in KENYON and TILSON, the latter of whom became Bishop of Elphin. As the Puritan movement revived again in the middle of the 17th century, we find it reflected in the pulpit of Rochdale Church, strangely enough by a nephew of the High Churchman Archbishop LAUD, called ROBERT BATH, who was deprived of his living, like many other non-conforming incumbents, by the famous Act of August 24th, 1662, and then became an itinerant preacher and the

real instituter of Dissent in the parish. He was succeeded by a High Churchman of the old school, in the person of Dr. PIGOTT, whose long incumbency of nearly 60 years covered a period when it was difficult, even for knaves, to steer the ship of fortune, while honest men had the impossible moral duty of choosing wisely between George I. and the Old Pretender. Dr. PIGOTT's sympathies were with the non-jurors. He added a porch to the church, and must ever be remembered as the chief instrument in resuscitating choral singing in South Lancashire. The succeeding half century was a dull time for zealous churchmen, and commonplace sycophancy and want of sincerity seemed to prevail everywhere. It is not an insignificant proof that we read how Dr. DUNSTER, the successor of PIGOTT, rebuilt, not the church, but the vicarage house; and he is immortalized in the Dunciad, not for his divinity, but for a dull version of Horace.

His successor was a fine type of the Erastian clergyman of the time of George II. Devoted to Plato and to pluralities, his talents shone more as a preacher to a fashionable London audience, like that of the Rolls Chapel, in London, where his heart was, than in the rustic valley of the Roach, where his body ought more often to have been.

He was succeeded by Dr. TUNSTALL, a scholar of the dull and conventional type, who published several dissertations, ethical rather than religious, thus reflecting the spirit of his time, and grumbled, as others had done, at the smallness of his living.

Dr. WRAY was his successor. His big wig and dull phlegmatic temperament were relieved by the homely virtues by which, and by the Act he obtained for dealing with the glebe, he was chiefly remembered. His character was sharply contrasted with the somewhat dubious reputation of his successor Dr. HIND, against whom lampoons were written by his curate, and who kept up the rôle of scholarly inactivity which was so frequent in the last century, when enthusiasm was deemed vicious, when the churches (Rochdale church among them) became crowded with warmly-lined pews, and the walls with clean but unpoetic whitewash, until the general torpor was at length aroused by the trumpet-voice of Wesley. Wesley was more than once in Rochdale, and more than once a guest at the vicarage.

Dr. DRAKE, who succeeded Dr. HIND, gave his name to one of the chief streets in Rochdale, as his son and daughter did to Richard Street and Ann Street respectively. This points to the great improvements which were then taking place in the town, and to its growth in wealth and prosperity. Dr. DRAKE also made the new burial ground, and is buried in its midst. His literary gifts were hardly equal to the tolerably high standard of Rochdale vicars, but if he did not set the river Roach on fire with his eloquence, he did not injure himself by stirring burning questions with his pen.

His successor, Dr. HAY, the famous chairman of quarter sessions, owed his promotion to Rochdale to his activity in suppressing the famous meeting at Peterloo. He

was a skilled magistrate, but an indifferent divine; a man of culture, but with little taste for parish work. He was an absentee for the greater part of the year, and under his rule the Church in Rochdale was gradually sinking into extinction. It needed a sharp, vigorous, devoted clergyman to stir it into fresh life, and such an one came in Dr. MOLESWORTH, probably the most highly-gifted and famous of all the vicars of Rochdale. I have not professed to agree with all he said or did, or to be always on his side in the various polemical struggles in which he was perpetually engaged, but I have no hesitation in assigning a very large measure of the vigorous Church life now found in the parish to his handiwork, and the spirit he aroused. Some things must go down in a high wind, but it needs a high wind to stir stagnating waters, or they become harmful. What I have said of him has been almost entirely derived from printed sources, notably from the obituaries sent to the Manchester and Rochdale papers by his relatives and others, and if there be anything in the short story of his life as here given to which exception can fairly be taken, I can only plead the difficulty of writing the life of a Crusader in neutral language. I shall be grateful to any person who will send me corrections and additions, and will promise to faithfully acknowledge and duly use them on a future occasion. I am very sensible of my shortcomings, which have been aggravated by stress of other work and need of sustained leisure, and must ask the consideration of my critics, to whom I would address a welcome in the

words of St. Augustine : " Ego autem difficillime bonus judex lego quod scripserim, sed aut timidior recto, aut cupidior. Video etiam interdum vitia mea : sed hoc malo audire a melioribus, ne cum me recte fortasse reprehendero, rursus mihi blandiar, et meticulosam potius mihi videar in me, quam justam tulisse sententiam."—*Epist.* iii.

HENRY H. HOWORTH.

*Derby House, Eccles,  
February 1st, 1884.*





## The Vicars of Rochdale.

---

[“LET it be remembered,” says the well-known document known as the Status de Blagborneshire, “that the Rectors of Whalley were anciently accustomed to matry, and were styled deans (*decani*), not rectors or parsons, and they held the said church (*i.e.*, Whalley), together with the church of *Rachedale*, by a kind of hereditary right, so that a son always succeeded his father, or a brother a brother, or some relative who was nearest in law. Thus, when a dean of Whalley died, his son, brother, or other relative to whom the right of succession belonged, offered himself to the Lord of Blagborneshire as the nearest heir to those churches, and having received letters testimonial from him to the bishop as ordinary, he transmitted some priests to officiate in those churches and their chapels, with his own letters and those of the lord before mentioned to the Bishop to secure the cure of the parishioners, or at least a licence for administering the sacraments in those churches and chapels; and those churches were thus governed until the council of Lateran.” This interesting notice has every claim to be considered authentic, and from it we learn that the deans of Whalley were incumbents, if not rectors, both of Whalley and of Rochdale (*De Statu Blagborneshire ex authenticis nuper penes Radulfum Assheton, baronettum*; Dugdale's *Monasticon*, ed. 1817–30, vol. v. pp. 642–644; Whitaker's *Whalley*, 4 ed. vol. i. p. 67, note; *Coucher Book*, p. 187, note). The church at Whalley is referred to in *Domesday* as Ecclesia s'cæ Mariæ in Wallei. The church of Rochdale is not expressly named in that survey, but inasmuch as it is dedicated to an Anglo Saxon

saint, Cedde or Chad, the famous bishop of Lichfield, it is more than probable that it existed before the conquest. The special and exceptional privileges possessed by Gamel, the lord of the manor of Rochdale before the conquest, prove him to have been an important person, and his manor was doubtless provided with its church.

The Status de Blagborneshire tells us that the first Dean of Whalley named in the Lichfield registers, or whose name occurs in chronicles, or was preserved by tradition, was Spartling, who was succeeded by his son Liwlph Cutwolfe, to whom succeeded Cudwolf, and to him, his heir Henry senior, who was succeeded by his son Robert, and he by his son Henry junior, to whom succeeded William, to whom succeeded Galfridus or Geoffrey the elder (*ib.*). It is not improbable that more than one of these early deans held the two churches of Whalley and Rochdale conjointly.

The position of the married deans of Whalley has been discussed with great ingenuity by Dr. Whitaker, who very shrewdly compares them with the comarbs of the Irish monasteries, a comparison which has gained in interest recently, since other traces of Celtic influences upon the earliest church in Lancashire have been forthcoming. The Dean of Whalley was a semi-secular personage, and, as Dr. Whitaker says, was "compounded of patron, incumbent, ordinary, and lord of the manor,—an assemblage which may possibly have met in later times and in some places of exempt jurisdiction, but at that time probably an unique in the history of the English Church." (*Op. cit.*, I. 75.) The fashion was not quite unique. It was in vogue also at Blagborne, or Blackburn, for we read in "the Status," the rectors of Whalley and Blagborne were married men and the lords of the townships.

Geoffrey, Dean of Whalley, married the daughter of Roger de Lascy, constable of Chester, then Lord of Blagborneshire. This is mentioned not only in the Status already quoted, but in a marginal note to *Harleian MS.*, 1830, 16. (Whitaker's *Whalley*, vol. i. p. 80, note 2.)

In a deed by which Roger de Lascy granted the church of Rached. (*i.e.*, Rachedham or Rochdale), to the abbey of Stanlawe, which is undated, but clearly earlier than the 1st of October, 1211, when Roger died, he recites that when he succeeded to the Honor of Pontefract, (*i.e.*, 2nd February, 1194), GALFRIDUS, Dean of Whalley, held that church. (*Coucher Book*, vol. i. pp. 135-7.) This is the first actual mention I can find anywhere of a church at Rochdale.

Geoffrey held it as the nominee of the Lord of Blagborne-shire, as is expressly stated in a deed of William de Stapylton, where he is referred to as Galfridus decanus de Whall., et vicarius Sancti Cedde in Rached. *concessu d'ni R de Lascy ejusdem matricis ecclesiæ advocati*. This deed is of very considerable interest, and it will be well to give its substance. In it William de Stapylton declares how he faithfully swore in the mother church of St. Cedde (*i.e.*, the parish Church of Rochdale), while touching the relics of the holy Saints preserved in that church, and in the presence of the faithful parishioners, both clerical and lay, that he gave over a tithe of all his lands and of his forest in Sadelword to the mother church of St. Cedde, on condition that Geoffrey, Dean of Whalley and Vicar of St. Cedde in Rached., by the grant of R. de Lascy its patron, would grant and permit that the divine office should be celebrated at the cost of himself, William de Stapylton, in the chapel which he had built in Sadelword, securing that the mother church should not suffer in any way, and that the chaplain who chaunted there (*qui ibi cantaverit*), should be immediately subject to the parson of the mother church. Among witnesses to this very interesting charter, we find one attesting as HENR. clerico de Rach., and after enumerating several names, the list concludes with the phrase "and many other parishioners of the mother church." (*Coucher Book*, p. 147; *Lanc. MSS.*, vol. xiv. p. 21.)

Let us now revert to the grant of Roger de Lascy already named. By it Roger professes on the decease of Geoffrey, the Dean of Whalley, who had held the Church of Rachdale on

his own accession to the honor of Pontefract, to entirely make over (*ex integro*) that church to the abbot and monks of Stanlawe. It is not easy to see, if Dr. Whitaker's theory be correct that Geoffrey held Rochdale in his own patronage as a member of the deanery of Whalley in which he had hereditary rights, how Roger de Lascy could thus deal with the church; and it would seem that Geoffrey held Rochdale, as Stapylton's deed expressly says, by grant from its patron who was the Lord of Pontefract, and by the deed here referred to, Roger de Lascy, on the death of his nominee the Dean of Whalley, made over the church of Rochdale to the brotherhood at Stanlawe. Among the witnesses to the grant of Roger here mentioned, we find *inter alios* a doctor named Walter (magistro Waltero medico), which is unusual. The last attestation is that of "ROBERT the Clerk (Roberto clerico) who wrote this deed" (*Coucher Book*, pp. 135-7), and who was perhaps Robert the son of Geoffrey the Dean, who attests a later charter in the *Coucher Book* (*op. cit.* 286). He has been identified by Mr. Hulton, with Robert, styled "clericus de Whalleye *persona de Rachedale*" in more than one charter. We find him making a grant of the church of Alvetham or Altham to Henry, son of Henry, son of Hugh, a clerk, to hold as a perpetual vicarage, from the abbey of Whalley and from himself and his successors, in consideration of the annual payment to the church of Whalley, and to himself and his successors, of a pound of incense annually on the feast of All Saints. This grant was confirmed by Geoffrey the Dean, and also by William de Cornhull, Bishop of Coventry, who held that See from 1214-23. (*Coucher Book*, pp. 294-7.)

It would seem, therefore, that Robert held the advowson of the church of Alvetham in addition to being incumbent of Rochdale. In his latter character we find him granting six acres of land,—three in Watlondwod, two in Donyngbothe, and one in Chaddewyk, which Adam de Spotlond had made over to God and St. Cedde and the church of Rachdale—to Alexander de Spotland for *inter alia* a rental of ten denarii to be paid annually

on the feast of St. Cedde. (*Coucher Book*, p. 729.) The original of this charter is apparently still extant, and Dr. Whitaker tells us he transcribed his version from it, and that the seal is nearly entire, with a fleur-de-lys circumscribed SIGILLUM ROBERTI WALLAIE. (*Hist. of Whalley*, vol. ii. p. 412.) Dr. Whitaker, Mr. Raines, and the editor of the *Coucher Book*, the last of whom probably derived his information from Mr. Raines, all mention a ROBERT, Vicar of Rochdale, whom they make to succeed John de Blackburne, to be afterwards named. Of this vicar I can find no mention in the text of the *Coucher Book* itself, and he seems to be quoted from an undated deed of the reign of Henry the III. (1216-72) formerly belonging to C. Chadwick, Esq. (Whitaker's *Whalley*, vol. ii. p. 416). I am inclined to believe that he was no other than the Robert son of Geoffrey, Dean of Whalley, and that he has been inserted in the list of vicars at a later date by mistake.

The grant of the advowson of Rochdale Church to the abbey of Stanlawe by Roger de Lascy, to take effect on the death of Geoffrey, the dean already named, was confirmed by his son John de Lascy, who flourished 1211-40. (*Coucher Book*, 138.) It was further confirmed by a Papal Bull of Pope Honorius III. dated at the Lateran on the 6th of the Kalends of July, of the 2nd year of his pontificate, *i.e.*, 26 June, 1217. In this Bull the Pope declares that after the death of Galfridus the Dean of Whalley, the monks were to enter upon the revenues of the church and devote them to relieving their own poverty, to hospitality, and other good purposes, saving always, a due provision for those who should minister there, *salua honesta sustentatione eorum qui in ea ministrabunt* (*ib.* pp. 168, 169).

This papal confirmation was followed, or perhaps preceded, by one by William de Cornhull (Bishop of Coventry, 1214-23), whose charter of confirmation states that on account of the poverty of the monastery at Stanlawe, and in order to strengthen the cause of religion there, etc., he had determined to confirm the grant of the church of Rachedale with all its appurtenances to that abbey :

and goes on to declare that on the decease of the parson (*i.e.*, Geoffrey), the monks were to enter into possession of the church and to appropriate its revenues to their own use, setting aside however five marks together with four bovates of arable land of the glebe, in the town, and a proper residence for the perpetual vicar, who was to officiate in the church, and who was to discharge all episcopal burdens, and to be responsible for archidiaconal customary fees and dues (*ib.* p. 139.) The four bovates here named were doubtless the same which still form the glebe of the parish church of Rochdale, and which were originally granted to the abbey of Stanlawe by Roger de Lascy, in whose deed they are referred to as four bovates of land in Rochdale in the villa or township called Castellana (*i.e.*, Castleton), with all their appurtenances, that is with the common rights in all the town of Rach. (*Coucher Book*, p. 153.)

The Bishop of Coventry also stipulated that whoever was appointed to the church by the abbot and monks, was to be duly presented to himself or his successor, and he finally reserved all his pontifical and parochial rights. (*Coucher Book*, p. 139.) This confirmation by the bishop was followed by another on the part of the prior and convent of Coventry, which is dated the 6th of July, 1222 (*ib.* p. 149). The semi-secular married parsons of Rochdale must have appeared in a strange light to the Cistercian brothers, who now became the patrons of Rochdale and entitled to all its rectorial dues, etc. They seem in the first instance to have appointed Geoffrey's son, GEOFFREY, who had married a daughter of Gospatrick de Samlesbury, to be their vicar at Rochdale; for in a deed in the *Coucher Book*, Galfridus, son of Galfridus, Dean of Whalley, surrenders to them all his rights in Rochdale Church *together with the charter of the abbot and convent, and the confirmation by the Bishop* (*Coucher Book*, p. 141), which clearly seems to imply that they had been his patrons before the surrender. This proceeding on the part of the Dean of Whalley was followed by the surrender by Geoffrey de Buckley, of one third of the tithes of Rochdale, which he had been in the habit of

receiving by the sole permission of his patron, Geoffrey, the Dean of Whalley. The surrender was made in the presence of the chapter of Weryngton, that is, of the rural deanery of Warrington. (*Coucher Book*, p. 142-3). This Geoffrey de Buckley was probably a priest, who performed the service at Rochdale as the curate or *locum tenens* of the Dean of Whalley. Alexander of Stavenby became Bishop of Coventry 14 April, 1224. By a deed of confirmation he recites that Geoffrey, the Dean of Whalley, having resigned into his hands the vicariate which he held in the church of "Rach.," he had proceeded to consolidate and unite the vicarage and the rectory, and to appropriate the joint charge to the abbey of Stanlawe, reserving to himself and his successors, as William de Cornhull had done, his pontifical and parochial rights, and the right of ordaining the vicar to the said church (*ib.* p. 143). This completed the title of the abbey to the rectory of Rochdale, save such interest in it as might be in the hands of the immediate Lords of the Manor of Rochdale, who held it under the Lords of Pontefract, and which were finally got in some half century later, as we shall see. The monks of Stanlawe now became the owners of the great tithes in the parish of Rochdale, and of its other rectorial rights, while the incumbents were merely their vicars.

I. WILLIAM DE DUMPLINTON, *circ.* 1238. William de Dumplinton was the first vicar who held under the abbey of Stanlawe. He was instituted to the vicarage by Alexander de Stavenby, Bishop of Coventry and Lichfield (*Coucher Book*, p. 145-6), and therefore before Dec. 1238, which was the year of that prelate's death. Dumplinton, whence he took his name, is a hamlet in the parish of Eccles, which formed one of the minor members of the manor of Barton; and we find an Adam de Dumplinton, and William de Dumplinton, the latter doubtless our vicar, attesting a grant by Gilbert de Notton to the church of Eccles, of certain rights of common, etc., in his manor of Barton (*ib.* p. 47). As Vicar of Rochdale, William de Dumplinton signs Robert de



Stapylton's confirmation of his father's grant of the tithes of "Sadelword" to the mother church of Rochdale, made, as the deed says, more than forty years before. He signs this document thus: *D'no W. vicar de Rach.* He also signs the same Robert de Stapylton's agreement with the abbey of Stanlawe for the augmentation of the endowment of Saddleworth by the grant of 13 acres of arable land, and large rights of common, etc. This deed, which is the root of title of the endowment of Saddleworth church, is attested *inter alios* by William de Dumplinton, thus: *Willo vicar de Rached.* In another deed we find Richard, son of Geoffrey, Dean of Whalley, surrendering to the abbot and convent of Stanlawe all the land belonging to the church of Rochdale, which they had granted to him, for an annuity of twenty solidi, to be paid by two instalments annually, at Easter and the feast of St. Michael. This is attested *inter alios* by "domino willo vicario de Rach." (*Coucher Book*, p. 153). He attests, as "d'no willo vicario," a grant by Ormus de le ffaleng of a fourth part of a bovate of land in Halwerdewerd to his son Robert (*ib.* p. 155.) In a deed of Charles, who was abbot of Stanlawe in 1244, by which he grants certain lands, called Gartesside in Crompton, to Ad. de Wyndehull, there is also granted a free right of egress between "the land of William Vicar of Rochdale (d'ni W. vicarii de Rach), which he holds there from the Hospital of St. John of Jerusalem, and the ditch (or brook) of Crompton." Among the witnesses to this deed is the signature "d'no W. vicario de Rach" (*ib.* p. 163.)

D'no W., vicario de Rachdale, is a signature to Adam de Merlond's grant of certain rents from lands at Copperode (Coptrod) in Spotland and Whiteword (*i.e.*, Whitworth) to the Abbey of Stanlawe (*ib.* p. 601). The vicar signs himself "d'no Willmo vicario de Rach," when attesting the grant of certain lands in Castelton to the same abbey, by Andrew of Castelton, clerk (*ib.* p. 608.) "Willmo, vicario de Rachedale," and "Andr., clerico de Castelton," are signatories to the grant of Thomas de Brendewood of lands in Castelton to the same abbey (*ib.* p. 610); the former also signs as "d'no Willmo vicario de Rached" a quit-

claim of certain lands in Castleton called Bromyrode (*ib.* p. 614.) With the same signature he attests an indenture made between the abbey of Stanlawe and John, son of Reginald le Gynour, about land at Bromyrode (*ib.* p. 615.) Although not named in the deed, it was probably during his vicariate that Nicholas, son of Roger de Berdeshull or Buersil gave to God and Saint Mary and the church of Saint Cedde de Rach., the monks of Stanlawe and the rectors of the same church, an acre of land in Butterword (*i.e.*, Butterworth), situate on the Crofts near the house of Roger son of Richard de Butterword, being the same acre which his father Roger had bought from the Hospitallers of Jerusalem. The grant was made in consideration of the payment of six denarii of silver, annually on the feast of St. Matthew, which rent Nicholas and his heirs had previously paid to the said Hospitallers for the same land (*ib.* pp. 622 and 623.) The vicar of Rochdale attests as "d'no Willmo vicario de Rachdale" another grant, by which Gilbert de Barton conveys to the church of Rachedale all his land in the western part of Hasponwalsiche (?), with a free exit between the land of the said William, vicar of Rachedale, and the brook of Cromton, with the common pasture and all other common rights in the villa or hamlet of Cromton (*ib.* p. 624.) He also attests a number of the grants made to the abbey of Stanlawe, in Whiteword (*i.e.*, Whitworth). Thus he signs himself W. vicario de Rach., in John de Elond's grant of one half of Whiteword (*ib.* p. 639); as "d'no Willmo vicario de Rachedal" in the same John de Elond's grants of Hallestindes, and of certain wastes in Whiteword (*ib.* pp. 642 and 644); and as "d'no W. vicario de Rachedal" in the grant by Thomas de Brendewod of lands in Whiteword, and in the quit-claim of the same lands by Geoffrey de Bukkel, and the confirmation of the grant by Richard, son of Thomas de Brendewod (*ib.* pp. 646-8.) He signs with the same signature a quit-claim of dower by Matilda, wife of Hugh de Whiteword, and a grant by Michal, son of the same Hugh, of his lands in Whiteword (*ib.* pp. 656 and 657). As "d'no W. vicario" he attests the

grant by Golda de Whiteword, widow of Andrew, son of Hugh, of her rights to dower, or other claims in his lands (*ib.* p. 665).

In a grant by John, son of John de Whiteword, of a bovat of land in Whiteword, we have among the signatures "Willmo capellano tunc temporis vicarii" (*ib.* p. 670). In another deed by which Jordan de Whiteword conveys a bovat of land in Whiteword, we have the signature "d'no W., tunc vicario de Rachedal" (*ib.* p. 673). In a grant by William Smith (Willmus faber) of Werdelword (Wardleworth), of a bovat of land in Whiteword, the first signature is "d'no W., capellano, tunc temporis vicarii de Rachedal" (*ib.* p. 674). Among the Spotland deeds in the *Coucher Book*, we find d'no Willmo, vicario, as one of the attestations to a grant of four acres at Donyngbothes, made to the abbey of Stanlawe by Adam, son of Suaniside (*ib.* p. 730). The vicar signs as "d'no Willmo vicario de Rach." a quit-claim by John, son of Adam de Spotland, of any rights he had over five acres made over to the church of Rachedham by his father, as previously mentioned (*ib.* p. 732). He also signs in the same way a quit-claim by Robert, son of Astulph, of all his rights in four acres of land in Spotland, in consideration of the payment of seven silver solidi and eight denarii (*ib.* p. 749). As "d'no Willmo vicario," we find him signing a grant of a bovat of land in Spotland, made to the abbey by Hugo de Thellewall, in consideration of a sum of eight marks paid down, and of a rental of 19 denarii, and an obole to be paid annually at the feast of St. Martin in the winter (*ib.* p. 750). He attests the conveyance by Henry, son of Martin, and Margeria his wife, of their wastes in Spotland, signing himself "d'no Willmo vicario de Rachedale" (*ib.* p. 752). (Canon Raines, in his transcript of this deed from the *Haworth Evidences*, says in the margin, William de *Trumpington*, inst. 1230, obit 1238, but this is clearly mistaken. *Lanc. MSS.* vol. xi. p. 14.) As "d'no Willmo vicario de Rach." he signs a release by Alexander de Spotland, of six denarii and three oboles which the monastery had undertaken to pay him annually out of the farm called ffernylegh, etc. (*Coucher Book*, p. 753). He signs in the same way a quit-claim by

William de Tonnewright and Syerith his sister, of any claims they had to lands in Donyngesbotheroles and elsewhere in Spotland, for a sum of ten silver solidi paid down, and two acres which were given them in exchange (*ib.* p. 764).

William de Bathegrall having made over to the abbey various farm-rents amounting in all to ten denarii annually, together with two iron spurs (*calcaria ferrea*), to be paid on the feast of St Martin, we find the first signature to the grant is "d'no Willmo vicario de Rachedale" (*ib.* p. 772). The vicar also occurs under the signature "d'no Willmo capellano de Rach." as the first witness to a deed by which Henry de Heleye makes over all his share in the land known as the Halgh, being one half of that estate, on the payment of the rent due annually to Adam de Heleye, viz., twelve silver denarii (*ib.* p. 780). William the merchant (*mercator*) son of Swayn de Wardhul, made over to the abbey of Stanlawe, some land with a house in Little Wardhull, which he had exchanged with Geoffrey de Bukkel for his land in the village or hamlet (*villa*) of Haword. To this deed of gift "d'no Willmo tunc temporis vicario" is the first signature (*ib.* p. 783.) The vicar signs as "Willmo tunc temporis vicario de Rach." the grant by Andrew de Chadwyk to the abbey of Stanlawe, of his estate at Twofoldhee, together with an appurtenant rent of a denarius annually, with rights of pasture, etc., in Spotland and Chadewyk (*ib.* p. 787). Lastly, as "d'no Willmo vicario de Rach.," he attests the deeds of Robert de Chaddewyk and Alexander de Spotland, conveying their interest in certain coppices (*assarta*) in Chadewyk, to the same abbey (*ib.* 789 and 790).

The transactions attested by William de Dumplinton by no means exhaust the acquisitions of the abbey of Stanlawe in the parish of Rochdale during his vicariate, for a large number of deeds are contained in the *Coucher Book* in which he is not named, but which were clearly of his time, as is proved by the attesting witnesses who were his contemporaries. The list will suffice, however, to prove what an extraordinary impulse was given just at this time in the parish to the making over of lands to the

monastery so much cherished by the Lascies. "Indeed," says Mr. Hulton, "so rapidly were the grants multiplied in the latter districts (*i.e.*, in the parish of Rochdale), that a suspicion arises that some other impulse than mere piety was not wanting to direct the alms of the faithful into the coffers of a monastery, which was ruled over by a Howard, and had a Bucklegh and a Worsley within its walls. The probability of this conjecture is certainly not diminished by an examination of the titles of the property of the Abbey in Whitworth and Spotland. Out of forty-one grants to the abbey in the former township, twenty-six are witnessed by Geoffrey de Bucklegh, and twenty-three either by William or Henry de Haword. And in the latter, out of fifty-six grants, thirty-two are witnessed by Geoffrey de Bucklegh and twenty-eight by a Haword." (*Coucher Book*, Intro. p. vi. and note.) I confess I do not read these facts quite in the same way as the learned editor of the *Coucher Book*. It seems to me that this very period was marked by a genuine religious movement, of which the planting of new monasteries everywhere was the outcome, and which it is fortunate did not last too long, or the larger part of the rich lands near the Roach and its tributaries would probably have passed out of the possession of private individuals into that of "the Dead Hand," for most of the local families had members who were clerics. We at all events find the signatures of Henry de Werdul (*ib.* p. 660), John de Berdesul (*ib.*), Peter de Haword (*ib.*), Michael de Clegge (*ib.* p. 639, etc.), Andrew de Castelton (*ib.* p. 607), and William de Livesay (*ib.* p. 606), all qualified with the addition of *clericus*. Michael de Clegge seems to be the same person who elsewhere signs himself Mich. cler. de Rach. (*ib.* pp. 593 and 621), Mich. clerico tunc ballivo (*ib.* pp. 599 and 610), and Mich. ballivo d'ni de Rach. (*ib.* p. 591), and who was either bailiff of the manor, or of the possessions of the abbey in Rochdale. Peter de Haword is doubtless the "Petro Clerico" of another deed which signature is followed by "Willmo filio ejus" (*ib.* pp. 652-3). This perhaps means no more than that he was a widower with children when he took orders:

2. JOHN DE BLACKBURNE, living 1250. John de Blackburne was the successor of William de Dumplinton in the vicarage of Rochdale, as he himself tells us in a deed by which he declared while swearing on the relics of the saints that he would not claim from the Abbot and convent of Stanlawe as vicar of Rached. anything but the land attached to that church which was duly marked out and which "dominus Willmus," his predecessor as vicar held, together with five marks of silver to be paid annually, which were reserved to the church by William de Cornhull, formerly bishop of Coventry and Lichfield, together also with the tithes of corn grown on his own land, and of cattle fed on the same lands. (*Coucher Book*, p. 144.) As Dr. Whitaker says, the last clause doubtless means that the vicarial glebe when in the possession of the vicar was to be exempt from the payment of tithe. (*Whalley*, vol. ii. p. 416.)

In a quit-claim by Nicholas, son of Michael of Little Wardle (Parva Wordehull), of any claims he had in two bovates of land in Haword, we find "Johe le vicar de Rach." as the first attesting witness, followed by the signature, Ad. fratre ejus. (*Coucher Book*, p. 157.) The vicar again signs as "d'no Johe tunc vicario de Rach." a grant by Galfridus son of Robert de Newbold to the church of St. Cedde in Rached, and the abbot and convent of Stanlawe, rectors of the same, of a certain piece of land in Newbold, on the north side of the road leading to Butterword, 44 feet in length and 38 feet in width, upon which to build a barn for which he reserved nothing to himself save their prayers (*ib.* p. 161). A grant made by Award son of Suanus de Wordehull of a coppice (assartum) called Choo, with its appurtenant right of common in Wordehull, which is made to St. Cedde and the church of Rach., is attested at the foot *inter alios* "Johe clerico qui scripsit cartam istam" (*ib.* pp. 159-60), by whom John de Blackburn is perhaps meant. A quit-claim by Clarina widow of Adam de Windehull of her right of dower from certain lands in Garteside, which had been conveyed to the abbot and convent of Stanlawe by her husband, has the signature "J. vicario de Rach" (*ib.* p. 165). A deed

making over to the abbey and convent of Stanlawe a rent of three solidi derivable from certain land near Naueden (*i.e.*, Naden), called Schayuerlghes, by John, son of John de Lascy, is attested *inter alios* by our vicar, with the signature "d'no Johanne tunc vicario de Rachedale" (*ib.* pp. 602-3). The same signature attests a quit-claim to the abbot and convent of Stanlawe, by Andrew de Spotland, of certain rents payable by Alexander de le Nabbe and Henry, son of Thomas le Long. In this case the signature of the vicar is followed by Ada fratre ejus (*ib.* p. 605). A grant to the same abbey by Alexander de Okenrode of an annual rent of nine denarii payable to him by Alexander de Brodhalgh, is also attested "d'no J. vicario de Rachedale" (*ib.* p. 619). A release to the abbey of Stanlawe of dower by Margery, widow of John, son of Adam de Spotland, from a bovate of land in Whiteword, has *inter alios* the signature "d'no Joh. vicario de Rachedal" (*ib.* p. 671).

In a grant by Henry, son of Henry de Weteleye (Whiteleys), to the abbey of Stanlawe, of all his rights in land at Brotherod with its buildings and appurtenances, we have the attestations "d'no Johanne tunc vicario de Rachedale," and "Ada fratre ejus" (*ib.* p. 678). As "d'no Joh. de Blak. tunc vicario de Rachedale" the vicar also attests the grant by Andrew, son of Andrew, son of Hugh de Whiteword, of his lands in Whiteword, with a rent charge of four denarii from lands at fflagheside (*i.e.*, Facit), to the same abbey, in consideration of a silver mark to be paid to him annually (*ib.*, p. 686). Lastly, he and his brother attest as Joh. vicario de Rach., and Ada fratre suo, a quit-claim by Adam, son of William de Heleye to the same abbey, of certain rents, homages, and reliefs (*Coucher Book*, p. 781). As in the case of William de Dumplinton, we by no means exhaust the amount of land acquired by the abbey of Stanlawe in Rochdale during the vicariate of John de Blackburne, by the deeds attested by him, and there are many others in the *Coucher Book* obviously of his time from the names of the other witnesses, but to which he does not appear as a witness himself. He and his brother Adam no doubt

belonged either to the family of Blackburne, who were hereditary rectors, and Lords of the Manor of Blackburne, or to the offshoot of that house which was planted at Wiswell in Whalley. Canon Raines in a marginal note says that he and his brother Adam were living in 1250. I do not know on what authority this is stated. If it be trustworthy we may perhaps assign to his vicariate the bull of Pope Innocent IV. (1243-54), confirming the grant of the church of Rachedale to the abbey of Stanlawe, and also three bulls of Alexander IV., dated at Anagni, the first, on the 4th of the nones of August, 1255, and the two others on the 2nd and 7th of the ides of January, 1258, respectively, by which he confirmed the patronage of the same church to the abbey (*Coucher Book*, pp. 169-74). I am disposed to think that John de Blackburne either lived a long time, or flourished somewhat later than is supposed, and that he may be the John de Blak. who attests a deed in the *Coucher Book*, among the charters relating to Blackburn, which is dated in the 20th year of Edward I. (*i.e.*, 1292.) If so it was during his vicariate that the living of Rochdale was augmented from five marks to eighteen. This was effected by Roger de Meuland, bishop of Coventry and Lichfield, who in a brief dated at Heywood (where the bishops of Lichfield had a palace), on the 14th of the kalends of May, 1277, states that an inquisition having been taken of the income of the three churches of Blakeburn, Rachedale, and Eccles, he ordered *inter alia* that in future the endowment of the church of Rochedale should consist in a fitting manse or vicarage, four bovates of land, and eighteen marks, which were to be duly and regularly paid by the abbot and convent, and in case of any irregularity in the discharge of this obligation, the Bishop of Coventry or the archdeacon of Chester, whichever of the two was most accessible, was to compel the abbot and convent to do their duty by ecclesiastical censure. The vicars were to perform duty in the churches in person unless prevented by some legitimate cause, when they were to provide fit substitutes. They were also to see that mass was duly said by fit priests in the chapels attached to their churches. The vicars were to pay the ordinary episcopal



and archidiaconal dues, and their share of extraordinary ones (*Coucher Book*, pp. 85–86). This brief was duly confirmed the same year by the prior and convent of Coventry, and the dean and Chapter of Lichfield (*ib.* pp. 86–87). Three years later, John Peckham, Archbishop of Canterbury, on his visitation of the diocese of Coventry and Lichfield, seems to have visited the abbey of Stanlawe, and there on the nones of July, 1280, further confirmed and ratified the arrangement of Roger de Meuland, in regard to the three churches (*ib.* p. 88). Another important settlement was apparently effected during the vicariate of John de Blackburne. The manor of Rochdale was at this time divided between John de Eland and John de Lascy de Crumbewellebotham, as coparceners and as mesne tenants under the great lords of Pontefract. As owners of the manor they seem to have claimed some rights in the advowson of the church of Rochdale. The result was considerable litigation, and we read how on the 13th of July, 1296, this John de Lascy brought an action against the abbot and convent of Stanlawe at Lancaster assizes, in respect of the advowson. In their plea in answer, the abbot declared that “Rachedal was neither a borough nor a town (*nec burgus nec villa*), and that the church was called the church of Castelton, in Rachedale, and not the church of Rachedale,” meaning no doubt that it was not an appurtenance in any way of the manor. John de Lascy seems then to have amended his pleading, and to have claimed that he had rights in the advowson of the *church of Castelton*, in Rachedale. The cause came on for hearing at Westminster on the 16th of January, 1293, when the abbot called upon Henry de Lascy, Earl of Lincoln, no doubt as the heir of Roger de Lascy above named, to warrant his title against John de Lascy de Crumbewellebotham. The termination of the suit is not described in the mutilated records of the court, but in the *Coucher Book*, p. 145, we have a quitclaim by which the said John de Lascy surrenders all rights he may have had in the advowson and patronage of the church of Castelton in Rached., while by a fine levied at Westminster, July 5th, 1295, between John de Lascy de

Crumwelbothom and Gregorius, abbot of Stanlawe. John de Lascy acknowledged that the advowson of the church of Casteltun in Rachdale belonged to the abbot, who gave him £20 sterling for the fine. (Whitaker's *Whalley*, vol. ii. p. 414, note). The quitclaim on the part of John de Lascy was matched by a similar resignation on the part of John de Eland, who was owner of the other half of the manor of all his rights in the church of Rached. (*Coucher Book*, p. 141.)]

3. [RICHARD DE PEREBALD. We now reach a period when the institutions of the vicars of Rochdale are duly and regularly entered in the Episcopal Registers at Lichfield. The first of them occurring there is mentioned in the following entry:] V. Ides Dec., 1302. Richard de Perebald, capell. present. relig. viror. Ab'ttis et Convent. de Whally in Vicariam de Racehesdal et Canonice fuit instituit. (Langton's *Reg. Lichf.*) [He attests as "d'no Ricardo vicario de Rachedale" at the church of "Rachedale" on the octave of the Epiphany, 1304, a deed by which William son of Roger de Lightolres, quitclaims to the abbot and convent of Whalley, all his rights in the grange of Merlond, and in all the township of Casteltun. (*Coucher Book*, pp. 631-2.) From the notice of institution of Thomas de Boulton (*vide infra*), we learn that Richard de Perebald died in 1317, whence it seems to follow that there is a mistake in the name in the following record preserved in Watson's *History of Halifax*, p. 74, and quoted by Mr. Raines, in which no doubt we ought to read Richard, instead of Roger. The passage is: "35 Edw. I. (1306) Roger, vicar of Rachdale was amerced in xx<sup>s</sup> for hunting and killing deer in Sowerbyshire, of which he paid one half, and laid in sureties for the other." This would be in Erringden park belonging to the Earl of Warrenne. Mr. Raines says of Richard de Perebald, I don't know on what authority: that] He was Cisterian Monk, and these reformed Benedictines returned strictly to the severe rules of the primitive monks. Every kind of ornament was banished from their churches and

domestic buildings. No carved foliage enwreathed their columns, and no grotesque figures looked down from buttress or spout. They were the quakers of the middle ages. At first they forbade lofty towers for churches, which accounts for Rochdale, etc., but the rule was relaxed afterwards. [Parbold, from which Richard de Perebald doubtless took his name, is in the parish of Eccleston. It belonged, *temp.* John, to Richard de Lathom, and continued in the family till the beginning of the 18th century, when the old hall was built. (Gastrell's *Notitia*, vol. ii. p. 373, note 67.)

4. THOMAS DE BOULTON. His institution is thus recorded :] 8 Kal Nov., 1317. Dom Thomas de Boulton, capell. adm. ad Vicar. de Rachedal, vac. die martis p'x ante f'm exalc'onis s'ci Crucis per mort. D'ni R'ici de Parbald ult. Vicar ejusd. (*Reg. Langton.*) [He attests as "d'no Thoma de Bolton tunc vicario de Rachedale" at Rachedale on the feast of St. Michael the greater (in festo sancti Michælis majoris) 1321, a grant by Ranulph de Whiteword to Thomas de Neubold, capellanus, of all his lands and tenements in Whiteword. (*Coucher Book*, pp. 702-3.) On the same day also at Rachedale, the vicar attested with the same signature an indenture made between the abbot and convent of Whalleye, and Agnes wife of Ranulph aboved named, and Robert his son, by which the said Agnes undertook on her husband's death, and the said Robert on that of his father, to surrender all claims to his lands in Whiteword, in exchange for which the monks undertook to enfeoff the said Agnes and Robert with all the land at le flalenges which Ranulph held from them, or to pay them in lieu thereof, a sum of 30 marks (*ib.* pp. 715-716). Other deeds between the same parties, signed at the church of Rachedale, but to which the vicar does not attach his signature, are given in the *Coucher Book*, pp. 716-718. As d'no Thom. vicar ecclesiae de Rached. he attests at Haworth, "die joyis p'x. ante fest. purif. B. Marie V'ginis Anno d'ni 1324," an indenture by which William, son of Henry de Haworth, and Joanna his wife, demise to Henry de Haworth

and Johanne his wife for their lives certain property in Honorsfeld, for a rent of 3 solidi and 44 silver denarii to be paid annually on the feast of St. Martin. (*Lanc. MSS.* vol. xi. pp. 25-26.)] In 1330, Roger Northburgh, Bishop of Lichfield and Coventry, who had been Archdeacon of Richmond, held an ordination in the parish church of Rochdale. (*Reg.*, Northburgh, Lichf.) [Thomas de Boulton attests at Castelton in festo sancti Michaelis in Monte Tumba, anno d'ni 1331, a grant by Richard, son of Randulph le Heyward de Castelton, to the abbot and convent of Whalleye, of all his lands in Castelton. (*Coucher Book*, pp. 632-633.) He occurs as a party to a deed dated June 24, 1343, formerly *penes* the Rev. J. T. Allen of Clitheroe. At Preston Assizes the jury of Salfordshire presented that Tho. f. Ade de Turnage feloniously stole two oxen worth 10s. each, de domino Thom. vicario de Rachedale apud Boterworthe, 30 Sept. 1344. (*Ass. Roll. Lanc. MSS.* p. 3, 5-1a, m. 3., Whitaker's *Whalley*, vol. ii. p. 417, note 6.)

Mr. Raines, following Whitaker, has inserted a SIMON DE CESTRIA as vicar of Rochdale, during the vicariate of Thomas de Boulton, of the latter of whom he in fact makes two persons. Whitaker himself says in a note, "I suppose that he resigned and Boulton returned to the living, as he occurs much later." The fact is, the error is clearly due to a mistake in the Lichfield *Register*. We there read, "Simon de Cestria cap. inst. Vic. Ratch. 1319" (Whitaker's *Whalley*, vol. ii. p. 417), but he occurs again, "prid non July 1320" as being admitted (not to Rochdale) but to the vicarage of Blackburn (*Reg. Lang. Lichf.* Raines sub. nom. Simon de Cestria), and it is clear that Rochdale has been inserted by mistake instead of Blackburn. This is not the only mistake in the Register, for as will be seen by the next quotation from it, Thomas de Boulton has been there converted into Thomas de Dolton, a misreading which Mr. Raines has accepted. and to which he adds the note, "The name was Dalton or Dolton. The name of Dutton is spelt Dalton in Lancashire and Cheshire *Wills*, 2nd portion, p. 27," but his real name is put beyond

doubt by his attestation to the Whitworth deeds already cited, which were overlooked by Canon Raines, as well as by the earlier entry in the Lichfield *Register*. I may say that Mr. Raines has a note in vol. i. of the *Lanc. MSS.*, in which he describes the registers at Lichfield and Chester, and says the entries of presentations, &c., are very inaccurate for a long series of years, with the general exception of the larger and more important livings in the diocese, and are not to be relied on until about the year 1700 and downwards. (*Lanc. MSS.*, vol. i. p. 34.)

The family of Bolton or Boulton, to which our vicar probably belonged, was of some importance in the neighbourhood of Whalley. Henry de Bolton de Bilyngton signs a deed in the *Coucher Book*, in 1337 (*ib.* p. 1052), and Henry the son of Robert de Bolton is named as a grantee of lands near Bilyngton in another deed (*ib.* p. 945.) A Robert de Bolton occurs among the incumbents of Burnley in 1375 (Whitaker's *Whalley*, vol. ii. p. 169), while at an earlier date, T. de Boulton tunc Justiciario Cestrie is named as a witness to a deed A.D. 1269, 53 Henry III. (*Coucher Book*, p. 481.)]

1350, xi Junii, RADULPH DE DEWESBURY, capell. pres. ad vicar, de Rachedale, Patr. abb. et Conv. de Whalley, vac., die Mercurii in festo St. Matt. A'p'l ult. per mort. Dom. Thom. de Dolton (Bolton) ult vic. (*Reg. Northburgh, Lichf.*)

1361, v kal. Jan., RADULPH DE TRUMPYNGTON, p'b'r, adm. vicar. Rachdale, Patr. abb. et Conv. Whalley, et vac. ante f'm. concept', B. Virg. Marie ult. (*Reg. Stretton, Lichf.*). IIII. non. Julii, 1364, apud Mamchestr, license of absence for two years was granted to Dom' Rado' perpetual vicar of Rachdale, he being a Deacon, (*ib.*) and also the office of "Penitentiary" for the same term, etc. A W'm de Trumpyngton was the 22nd abbot of St. Albans and ruled the monastery A.D. 1215-1235. (Newcome's *History of St. Alban's Abbey*, 1795, p. 105.) Sir Giles de Trumpington is named as the second chevalier who attests Henry de Lascy's grant

of Holme in Clivacher, to W'm de Midlemore and Margery his wife, 10th March, 1302. (Whitaker's *Whalley*, vol. ii. p. 203.) [He similarly attests a grant by the same grantor, of Bruerley and Brounbirks, to Michel de la Legh, dated on the same day (*ib.*); and thirdly a grant of Brodheved to Robert de Holden (*ib.* p. 301)]. In a confirmation of grants of lands to the abbey of Whalley by Edw. III., John de Lascy's grant, dated on the Feast of the Circum'sion, A.D. 1283, is referred to, and the second attesting witness is Dom. Roger de Trumpington. (*Lanc. MSS.* vol. i. p. 236.) The confirmation itself is dated 1329, and is contained in the Patent Roll, 2 Edward III. f. m. 24. loc. cit. in *Lanc. MSS.*]

1369, 11 Id. Feb., ROGER FIL. WILL'I DE MANCESTR., p'b'r., adm. vic. Rachdale, Patr. abb. et Conv. Whalley, vac. in festo S. Innocent. per resign. D'ni Ra'di de Trumpyngton ult. vic. (*Reg. Stretton, Lich.*) [In 1388, Roger, vicar of Rocdale, paid a fine for a writ. (*Duc. Lanc. clxxv. A 6. No. 123.* Whitaker's *Whalley*, ii. 417, note 7.)] In 1388 he became rector of Radcliffe. See *Lanc. MSS.* vol. xxvii. p. 13, for the will of George Manchester, dated xx October, 1483. His son Roger was his heir and a rich man. The family long lived in good credit at Radcliffe, and occur in the Register Books from 1558 downwards.

[Mr. Earwaker, F.S.A., has kindly supplied me with abstracts of three documents from a schedule of the deeds of the Belfields of Clegg, drawn up in 1571, in which this vicar is mentioned. In the first of these the name has been misread as Roger *de Lache*. It was dated in the 47th Edward III. (1373), and conveyed certain lands in Botterworth from Adam Belfield to Roger de Lache, Vycar of Ratchdale. By the second and third Roger, Vycar of Ratchdale conveyed some lands in Botterworth to Agnes widow of Adam de Belfield for her life, with remainder to Raffe the son of the said Adam and the heirs of his body, and other remainders over. Both the last deeds were dated in the 48th Edward III., *i.e.*, 1374.]

1388, xviii Novr., JOH'ES FFITHLER, adm. vic. Rachdale per resign. d'ni Rog. fil. Will'i de Manchestr. ult. vic., who is admitted at the same time to the Rectory of Radcliffe, on the presentation of James Radcliffe, Esq., the Patron. (*Reg. Scrope, Lichf.*) Whitaker states that John le Flitcher al. Fytheler "was vicar ab 1390 usque ad 1401," (*Hist. Whalley*, vol. ii. p. 417); and he says that he was chaplain in the Parish Church of Manchester, 4 Edw. III., and vicar of Rochdale 8 Ric. II. (*MS. in Off. Arms.*) This statement seems to be incorrect. He was not vicar 1385 (8 Ric. II.) as appears from the above date of his institution. If at Manchester in 1331 (4 Edw. III) he would be an aged man at his death in 1402; and yet Whitaker observes that he had seen a copy of the letters of administration granted to a sister of this vicar. John de ffytheler, capell., gave to Richard and Raphe le Hunt, all the burgages, lands and ten's, in Manchester, which he had from Will. le Hunt and Rob. his brother, to hold to the use of the said Richard and the heirs of his body lawfully begotten, rem<sup>r</sup> to Ralph le Hunt and Will le Hunt his brother. Testibus Ralph de Redish, Kn't., John de Assheton, Kn't., Rich. de Holand, Hugh de Newton, Rich. de Redish. Dated ap'd Manchester die ven. px. post f'm St. Lu. 9 Rich. II. (1386) (*Dodsworth MS.*) [A Robert le ffideler is named as the owner of a burgage in Salford, in a deed dated in the 11th year of Henry IV. (*Lanc. MSS.* vol. xxiv. p. 15.)]

1402, xvii April, JOHN DE SALLEY, Mon. de Whalley, adm. vic. Rachdale per mort Joh. Fitheler ult. vic. (*Reg. Bourghill, Lichf.*) In 1411 he became vicar of Whalley on the pres. of the abbot and convent. (*Ib.*) [From the date of the next entry, John de Salley must have resigned his cure at Rochdale only a few months after his appointment, and probably returned again to the Monastery until his appointment to Whalley.]

1403, iii. Maij, Dom. RICHARD DE TWYSFELD, Capell., adm. vic. Rachdale per resign. Jo. de Salley ult. vic. (*Ibid.*) Whitaker calls

him Twistfeld. [He is named in the following deed] : Sciant etc quod nos Thomas Langley Episcopus Dunelmensis, Jacobus Strangwaies, Jacobus del Holt, et Robertus de Appulton, de licencia metuendisse domini Nostri Ric. \* \* \* \* prius obtenta dimissimus etc. et hac presenti carta n'ra confirmasse Willielmo Abbati de Whalley et ejusdem loci conventui et eorum successoribus imp'p'm ora mess. terras tenementa reddit. et servicia nostra c'm p't's in Wigan que nuper habuimus ex dono et concessione Ricardi de Twystfeld vicario de Rachdale et Willielmi Tew, Capell. H'end et te'nd predicto Will'o Abbati et ejusdem loci conv'ent, et e'or success. imp'p'm. Hiis test's, Radulfo de Langston, Johanni le Botiller et Will'o Atherton Mili'ti's. Dat Wigan 2 die Aug. A'o 4 Henry VI. (1426) Har'l 2077, p. 171 (g). [Richard de Twysfeld apparently came from Ribchester, for we read that on the 17th of August, 1383, Thomas de Yorderawes and Margeria his wife gave two messuages, twelve acres of land, one of meadow, and three of wood, in Ribchastren, for 20 marks to Wil. de Dutto, Clerk, and Ric. de Twystefeld, chaplain, and the heirs of Richard. (*Lanc. Records*, Fines 7-11, John of Gaunt, No. 31. Whitaker's *Whalley*, vol. ii. p. 461.)]

1426, xxxi July, apud Heywod [near Shugborough, county of Stafford, the old palace of the Bishops of Lichfield—J. E. B.], HENRY MERLAND, p'b'r, ad vicar. perpet. de Rachdale p'. libera resign. D'ni R'ici de Twystfeld, ult. vic., Patr. Abbot et Convent. de Whalley. (*Reg. Heyworth, Lichf.*)—Whitaker calls him Henry de Merland.

He was a native of Marland in the parish of which he became Vicar, and his family long continued to hold lands at Marland. His name frequently occurs in connection with trusts and settlements of all the old families in Rochdale Parish, and he was evidently a man who exercised great influence amongst his parishioners, who rejoiced under his spiritual sway. That a learned vicar, connected with an old feudal house, should have lived unambitiously here, and have loved the spot which gave



him birth, is not to be wondered at, although his poor "mountain benefice," to use Wordsworth's phrase, had few attractions; and yet for thirty years he presided over the parish, and maintained the dignity of his sacred function. As perpetual vicar he was enjoined to reside constantly on his cure, and it is very clear that he did so. A *perpetual Vicar* could not be removed by the Patron, and had Letters patent, or a Papal dispensation, to enable him to hold his Benefice. This was also the case with the perpetual Priors. [In one of the notes to the last edition of Whitaker's *Whalley*, vol. ii. p. 417, 418, communicated by Mr. Raines, we read "Jacob de Holt dedit Hen. Merland vicario de Rachedale, et Jacobo Browne persone ecclesie de Lullington, omnia mess. terras que fuit Joh. fil. Tho. de Cheteham in Castleton; dat 7 Henry VI. (1428); Test. Robt. Taylloure et Ric. Gartside." (*Harleian MSS.* 2117, b. 72.) His seal is engraved in Corry's *Hist. of Lancashire* (vol. ii. pl. 6) from an impression in brown wax appended to a deed of his among the Healey charters (No. 50) dated 26 July, 1445; which, with a deed witnessed by him 14 August, 1445 (No. 51), is printed by Corry. [In the former deed he styles himself Henricus Merlond, Vicarius Ecclesiæ de Rachdale, and by it he conveys to Robert de Chadwyk, son of Nicholas de Chadwyk, the messuages, lands, and tenements in Spotland and Hunresfeld which he lately held there under a grant from the said Nicholas and Robert. The seal simply contains his initials H. M., surmounted by a cross. The second deed, in which the same Robert Chadwyk conveys a messuage and other tenements to Henry, son of John Chadwyk, is attested by the Vicar as Henrico Merlond, Vicario, Ecclesiæ de Rachdale. (Corry, vol. ii. p. 603-4). In volume xlv. of the *Lancashire MSS.*, we have an abstract of a writ *ad quod da.* for the Abbot and Convent of Whalley respecting lands in Clitheroe and Billington, proposed to be granted by Geoffrey Banastre, vicar of Blackburn, Richard de Ewode, vicar of Eccles, Henry Merland, vicar of Rachdale, Robert Bispham and Richard Dugdale, chaplains to the said Abbot and Convent in part

satisfn. of a License to acquire lands granted to them by King Edw. III, 20 April, 7 Henry VI, 17 Nov., 8 Henry VI.]

1455-6, iiii March, RICHARD SALLEY, capell., ad vic. Rachedale per mort. Henry Merland ult. vic., Patr. Abb. et Conv. Whalley, (*Reg. Boulers, Lichf., Lanc. MSS.* vol. xxii. p. 12.) Whitaker erroneously states that he was Merland's successor in 1462 a.d. 1470. [He occurs as Ricardus Salley vicar Eccleie de Rachdale, as a joint grantor with Jacobus Brerelegh of a certain messuage, etc., in Hundersfeld to Roger Bamforth. This deed is dated at Honoresfeld sexto decimo die Junii Ao. Henri Sexti post conq. Ang. tricesimo quarto. (*Lanc. MSS.* vol. xvi. p. 175.)] He had taken his name from the Abbey where he had been educated, and his secular name was Smith. He occurs in three deeds of 6 Edward IV. In the first he is styled Sr. Richard Smethe, vicar of the kyrke of Rachdale; in the second Ric. Salley, vicar in eccl'ie de Rachdale; and in the third deed the same. By these deeds Edmund Haworth, of Haworth, gent., vested lands in Hundersfeld, Todmorden and Godplay, in the s'd vicar, and others who afterwards delivered seisin of them according to the trust. (*Lanc. MSS.* vol. xi. p. 41.) [In the year 1542, in a trial in the court of the Duchy of Lanc., it appeared that Richard Salley, vicar of Rachdale, and Richard Hartley, chaplain, were feoffees in 9 Edward IV. (1470), of Roger Lyghtowlers of Hundersfeld, par. Rachdale, of three mess., thirty acres, &c., in Windybank, settled on the said Roger for his life, with remainder over. Eventually Robert Lyghtowlers, the second son of Roger, had a son Richard who claimed this property as heir male, questioning the rights of his cousins, the daughters of Roger's eldest son Richard, to the inheritance. In 1542 the old deeds and evidences were put into a little casket, sealed and delivered to James Halliwell, of Fylees, Gent., who had always denied that he had the custody of the deeds, while the key was delivered to the vicar of Rachdale. (*Lanc. MSS.* vol. xxvi. p. 133.)]

1471, xxiii Febr., THOMAS BROTHERTON, Mon. Whalley, ad vicar, Rachdale, per mort Dom. Ric'i Salley, ult vic. (*Reg. Hales, Lichf.*) Whitaker's date is 1470. [During his vicariate we have on record among the Haworth deeds a curious award about a seat in Rochdale church, which runs as follows: This Indenture made the xvi day of January, in 4 yere of ye ra'igne of Kyng Edward the iiij, the xii witnesse that whereas trespasses and debats have been styrd betwene Edmund Haworth and Issabell his wyfe upon that on p'tye and Margret late the wiff of James Collynge upon that other p'tye. The p'tys beseched and are sworn upon the holy Evangelists to obey, abide, p'forme and fulfill the awarde ordinance and dome of me John Biron Squier; and I the said John have herd the chalenge &c. and I awarde the said Margret to knele at such fforme and place in the church of Rachedale as I the said John have lymitt<sup>d</sup> and merkyt for the said Marget; and also I award the sayd Issabel peacibly to suffer the said Margret to have fre entr and asselle to the same place and service to come and goo at the will of the sd Margret w't out int'upcion or lettyng of the said Issabell or any p'son by her m'king 'pairing or assent Provided alway that yf the said Mergret be wedded or diseasse that then this myne awarde be voide and that the said Mergret nor non other p'son by her Ryght or Tytle clayme noo Ryght at the same form and place by any colour of thys myne Awarde. In wyttnes whereof. I the said John have sett to my sealle the day and yere aforesaid. This award is indorsed Edmundus de Haworth et Issabella vxor ejus de sede seu sedelio in ecclesia de Rachdale 16 January 12<sup>no</sup> E. 4<sup>th</sup> 1472. (*Lanc. MSS. vol. xi. p. 44.*) Thomas Brotherton probably belonged to the family of Brotherton which lived at Newton.]

1473, xxiv March, JOHN WALTON, Mon. Whalley, ad. Vic. Rachdale per resig. Thom. Brotherton, ult. vic., Patr. abb. et Conv. Whalley. (*Reg. Hales, Lichf.*) [John Walton probably belonged to the family of the Waltons of Marsden, the probable founder of which was Richard de Walton, who had a grant of

land in Colne and Merclesden (*i.e.*, Marsden), from Henry, Duke of Lancaster in 1355 and 1356. (Whitaker's *Whalley*, vol. ii. p. 262.) Among the Haworth evidences there is a curious sentence of excommunication against Leticia, wife of Henry de Haworth, for using defamatory language. In this document, which is dated in 1479, and is very corrupt, "Petrus vicar ecclie de Rachdale" is named. (*Lanc. MSS.* vol. xi. p. 47.) This name and date are not reconcilable with the explicit entries in the Registers as given above.]

1483, Sep. xx, WILLIAM ASHETON, Inst. vic de Ratchdale per mort John de Walton. [The Ashetons had so many branches in Lancashire that it is difficult to affiliate any particular person of the name. One branch was settled in Rochdale, as we shall presently see, and William Asheton may have belonged to that branch. It is very probable that it was during his vicariate that the Church was rebuilt, or at all events very considerably altered and its perpendicular features given to it. One of the two Chantreys which it contained, namely, Trinity Chapel, at the east end of the south aisle, we know was founded on the 14th of September, 1487. The Indenture constituting it was abstracted by Mr. Raines as follows: Dr. Adam Marland of Marland, Sir Randal-Butterworth of Belfield and Sir James Middleton, "a Brotherhode maide and ordaynyd in y<sup>e</sup> Worship of the Glorious Trinite in the Churche of Rachedale." Sir James was appointed "the Trynyte Prest duryng his lyf" and amongst other things he was required when he went to the Lavatory, standing at the Altar end, twice a week, to pray for the co-founders, with *de profundis*. Sir Randal also desired that his father and mother, Bernard and Agnes, his brother Alexander and his wife Margaret with all his brethren and sisters and other good friends together with the noble Prince Humphrey Duke of Buckingham the Lady Anne his wife and "our Prince" and also the soul of Roger Haslingden, Docter of Divinity, should be prayed, for. Sir James also willed that his father and mother, Richard and

Agnes with his brothers and sisters, Geoffrey Sandiforth and Isabel his wife especially "wh all those y<sup>t</sup> holpt hī to y<sup>e</sup> Schole in ge'rall be p'y'd for." (*Notitia Cestriensis*, vol. ii. pp. 122-3.) The corresponding chapel at the east end of the north aisle was dedicated to St. Katherine. We don't know by whom it was founded, but Mr. Raines in a note to his account of the Chantries says that in 1535 the conduct (*i.e.*, curate) of St. Katherine's altar had his stipend from Thomas Chadwick, Gent., whence he infers that it was a foundation of the Healey Hall family (*Chantries*, p. 270, note 12). The earliest mention of it Mr. Raines could trace was in 1516, in which year Robert Holte of Stubley, Esq., awards that Henry Sale and Thomas Chadwyk shall pay to William Node "opon the auter of Saynt Katerin witin ye p'ysse Church of Rachedale xiiij<sup>s</sup> iv<sup>d</sup> of gud ynglysse money" in manner therein mentioned. Dated viii June 8 Henry VIII. (*Notitia Cestriensis*, vol. ii. pt. 1 p. 123; *Lanc. MSS.* vol. iv. p. 14; *Pike House Evid.*) It most probably, however, was coeval with the Trinity Chapel on the other side and both were probably founded when the church was re-built.]

1510, NICHOLAS TOWNLEY, Clerk. There is some doubt whether he became Vicar. He was chaplain to Henry VIII. and probably clerk of the works at the building of Cardinal College, now Christ Church, Oxford. (Whitaker's *Whalley*, vol. ii., p. 178, note 2.) He was a younger son of Nicholas Townley of Royle, Esq. On the 18th Nov., 1506, William, Abbot of Whalley, granted to his well beloved in Christ, Nicholas Townley and Richard Townley, his son, the first and next presentation to the perpetual Vicarage of Rochdale, whenever there was a vacancy by death, resignation, or dismissal, for them to nominate a certain fit person to the said vicarage. Dated at the Chapter House, Whalley. (*Reg.* Blythe, Lichf.) He was the Rector of Wigan's nephew, Dr. Bernard Townley being his father's brother, and instituted to the Vicarage of Felkirk, in the county of York, Feb. 2, 1485-6. [He is called Sir

Barnard, LL.D., in the pedigree in Whitaker's *Whalley*, and to the name is appended the note—"It has never been determined under what limitations the title of Sir was applied to priests. It evidently did not apply as in the Universities to Bachelors of Arts, as it is perpetually given to those who had no degrees. I never remember to have seen it annexed to the degree of M.A., but the instance before us, and one other, Sir Robert C. Clyffe, D.D., will prove that it was not incompatible with the highest academical honours. I have seen one instance of it as low as 1631, when it was highly improbable that a person ordained before the Reformation should have been alive," *op cit*, vol. ii., p. 191. More than one of the Rochdale Vicars, as William de Dimplinton, John de Blackburne, and Thomas de Bolton was qualified with the title of Dominus, *i.e.*, Sir, and the very next vicar in the list is styled Sir Gilbert Haydock.]

[1522.] SIR GILBERT HAYDOCK, Priest, Vicar of Rachdale, [was the second son of Simon Haydock of Hesandford, in Burnley, who acquired the estate of Hesandford by marriage with the heiress of the old feudal family of Stansfield, in the latter part of the fifteenth century. (*History of Whalley*, vol. ii. p. 176.) Evan Haydock, the eldest brother of Sir Gilbert, married Ellen, daughter of Sir John Towneley, Knt., from whom he was divorced, and in the 5 Edw. VI. she prosecuted, in the Duchy Court, Simon Haydock and Gilbert Haydock, clerk, trustees, for lands and hereditaments settled upon her on her marriage. (*Ibid.*) In a return to an ecclesiastical commission addressed to Thomas Boteler, Esq., 15 Henry VIII., 1523, it was stated that the parish church of Rachdale was worth cc<sup>li</sup>, that Gilbert Haydok was vicar there by the nomination of the abbot of Whalley; and the said Gilbert had occupied the same by the space of one year, and it was worth by the year xx marks, (vol. x. R. 7, *Duchy Pleadings*; *Cal.*, vol. ii. p. 29; J. E. B. notes to *Invent. of Church Goods, etc.*, p. 50.) This makes it clear Haydock was vicar at least as early as 1522. On the 15th July, 1531, Sir John Towneley appointed him, being

then described as "cappellanus," along with William Langley, clerk, and three influential laymen ffeoffees of his estates. (*Lanc. Inquis.*, vol. iii. p. 357.) Haydock had probably been Sir John's Chaplain at Ightenhill or Hapton, where he had domestic chapels, and Sir Gilbert, as appears from this rental, had obtained a lease of lands in the former place worth *iii<sup>li</sup>* a year.

In 1533, Sir Thomas Hawker was "conduct" or curate for Sir Gilbert Heydock, Vicar of Rochdale. (*Lanc. MSS.*, vol. xxii., p. 254.) He was Rural Dean of Blackburn in 1534, [to which office he was appointed by Rowland Lee, LL.D., Bishop of Lichfield. The office in that year was worth in proof of wills and casual farm leases 20s. per annum, and a pension of 8*l.* annually by composition out of the Deanery of Blackburnshire was paid to Gilbert Haydock, clerk, Vicar of Rochdale, by the Abbey of Whalley. *Liber Regis.* The Dean was empowered to watch over the clergy of his deanery, but we may hope that nothing was said in his commission about celibacy or concubinage. As he had *grandchildren* in 1553, and does not name his wife, it may be inferred that he afterwards correctly describes his unhappy offspring in his will. Edward the Sixth repealed the laws and canons which required the clergy to live in celibacy, although some of the clergy had evidently previously disregarded them and married. Southey observes that "nothing in the course of the Reformation gave so much offence to the Papists, and there is no topic to which Sir Thomas More in his controversial writings reverts so frequently, or treats with so much asperity" (*Book of the Church*, C. xiii. p. 301), as the marriage of the clergy. [Gilbert Haydoke is named vicar in the return in the *valor ecclesiasticus*, 1535. J. E. B.

We now reach a critical turn in the fortunes of the Church in Rochdale. It is no part of our subject to describe in detail the famous rebellion known as the Pilgrimage of Grace, in which the Abbots of the great northern Monasteries took a leading part. It will suffice to remember that one of their most prominent characters was John Paslew, Abbot of Whalley, who expiated his

rebellion by being executed at Whalley on March 10th 1536-7. Two days later one of his monks, William Haydocke, was also put to death. (Whitaker's *Whalley*, vol i. p. 109-10.) The latter was probably a relative of the vicar of Rochdale. The attainder of an Abbot, says Dr. Whitaker, was understood, how rightly soever, by the Crown lawyers of that time, to infer a forfeiture of the house; and accordingly, without the form of a surrender, and without any provision so far as can be discovered, for the remaining monks, many of whom were probably innocent, the abbey of Whalley, with all its appurtenances, was instantly seized into the King's hands, and thus fell this ancient and opulent foundation. (*Ib.* vol. i. pp. 111-12.) The forfeiture of the Abbey and its possessions naturally affected the large property held by the monks in the parish of Rochdale, including the revenues and privileges attached to the Rectory there. The King now became Rector of Rochdale and patron of the Church, and, as was usual, he let the tithes, etc., for a term of years. As we shall see presently, the tenant, in the first instance was one of his pages Henry Parker.]

Feb. 5, 29 H. VIII., 1537. Sir Richard Asheton, of Middleton, Knt., Steward of the Earl of Sussex, made an award between Thomas Chetham and Edmund Chaderton, of Nuthurst, Gentn., and others, their tenants, and ordered the latter to pay the former £v. xvs. viid., John Hopwood, of Hopwood, and Gilbert Haydocke, Vicar of Rachdale, being witnesses. (Chetham *Evidences*.)

Feb. 13, 29 H. VIII., 1537. James Scolfeld of Scolfeld, Gent., and Thomas Chadwick of Heley, Gent., are bound to Thomas Chetham, of Nuthurst, Gent., to abide the award of Edmund Hopwood, Esq. of Hopwood, and Mr. Gilbert Haydock, Clerk, Vicar of Rachdale, for all manner of variances between them. (*Ibid*). [In the Computus of the late Abbey of Whalley, 30-31 Hen. VIII., 1539, is an entry of £12 paid to Gilbert Hadoke, vicar of Rachdale, and of £10 to Patrick Prescott and John Shappe, chaplains of Butterworth and Saddleworth. The same sum,



£12, was charged in the Computus of 1557, but the vicar's name is omitted. Augm. Office, Ministers' Accounts, Whitaker's *Whalley*, vol. ii. p. 418, note 2.]

He answered Bishop Bird's visitation call in 1547. [He is then styled D'no Gilb'tus heydock, rector. (*Piccope's MSS.* vol x. p. 151, and vol. x. p. 97; J. E. B. notes to *Inventories of Church Goods*, p. 50.)

In her Will, dated the 3rd day of June, 1547, Sara Chadwcke, of the Tonhouse, after commending her sole to Almighty God and hys blessed Moder oure lady and to all the Sancts in Hevyn and her body to be buried in the kirkeyard of Rachedale directs her executors after her decease to hyre a honest prest for on yere to say mass and to do other deveyn S'r's in the Kirke of Rachedall for the sollis of her fader & moder, broder & sisters & for her own sole. She leaves 10s. to Bernard Hamer to pray for her sole; 24s. to by cloths both woun (*i.e.*, wollen) and canvas to dele onto poore fowkis and leaves her residue to Agnes Chadwcke and Susan Chadwcke, her brothers dawghters, with a desire that they would be counselt by their moder & Sr Gilbert Haydock Vicar of Rachedall and other of their kindred and friends. (*Lanc MSS.*, v. 269.)

One of the first acts of Edw. VI. was to transfer the Rectorial rights and revenues of Rochdale to the Archbishop of Canterbury, in furtherance of an arrangement entered into by Henry VIII. before his death, and from that time to 1814, when the Rectory but not the advowson was sold, the Archbishops of Canterbury have been rectors of Rochdale and patrons of its living. The following very interesting documents describe the transactions here referred to, and also the first leases of the tithe, etc., granted by the Archbishop.

12th June, 1 Edw. VI., 1547. By Indre. of this date made between ye s'd King Edw. VI., of ye 1 pt. the Rt. Hon. Edw. Duke of Somerset, Uncle and Counsailer of ye s'd King, Governor of his Person & ye Lord Protector of his Realms & Dominions, Sir Wm. Powlett Knt. of the Garter, L<sup>d</sup> St. John & Great

Master of the King's Household, Sr John Russell Knt. of ye Garter, Lord Russell & L<sup>d</sup> Privy Seal, Sr John Dudley Knt. of ye Garter, Earl of Warwick, & Great Chamberlain of England, Sir Thos. Wriothesley Knt. of ye Garter, Earl of Southampton, the Rev. Father in God Cuthbert Tunstall Bp. of Duresme Sir Anthony Browne K.G. & Master of the King's Horse, Sr Wm. Pagett K.G. and Chief Secretary to the King's Highness, Sr Antony Drury Knt. Sr Wm. Harberde Knt. Sr Edw. Montague Knt. Chief Justice of ye Common Pleas, Sr Tho. Bromley, Knt. one of ye Justices of Pleas before ye Ld. the King to be holden, Sr Edw. North, Knt. Chancellor of ye King's Court of ye Augmentat'n & Revenues of ye Crown, Sr Edward Wotton, Knt. & Nicholas Wotton Doctor of Law, Executors of ye last Will and Test. of King H. VIII. then late dec<sup>d</sup> of ye 2nd pt. and the most Rev. Father in God Thomas Archbishop of Canterbury (*i.e.*, Cranmer) of ye 3rd part. After reciting that Henry VIII. by his last will had willed that all such grants and gifts as his highness had given or promised to any which had not then been perfected under his sign or any of his seals, and all such recompenses for exchanges, sales, &c., which had not been accomplished, should be perfected in every point for discharge of his Grace's conscience, and had charged his Exors. & Counsellors to see the same done during the minority of his Highness' son the King's Majesty that then was, accord<sup>g</sup> to a special commission under his great seal of Eng<sup>d</sup> to them made charged his s'd son & his future counsellors never hereafter to trouble molest or disquiet his s'd counsellors for that they sh<sup>d</sup> do or devise as af<sup>d</sup>. The s'd Lord Proctor and his s'd co-exors. well knowing that upon an agreem<sup>t</sup> of an exchange of sundry manours, Parsonages, Lands &c. to have been made betw. ye s'd King dec<sup>d</sup> & ye s'd Abp. the latter granted & assured to the late King all those his manours of Mayfield otherwise Maughfield, Co. Sussex & other hereds. therein describ<sup>d</sup> & in recompense ye s'd King intended & agreed to have given & granted to ye s'd Abp. &

his Succors. for ever by his Grace's Letters Patent under his Great Seal divers Manours etc.

And forasmuch as it had pleased Almighty God to call from this present life the s'd late King before he had accomp<sup>d</sup> his s'd intent tow<sup>ards</sup> ye s'd B'p by reason whereof ye s'd B'p was then unrecompenced for ye s'd Manors so granted and assured by ye s'd King. Therefore the King's Highness that then was, mind<sup>e</sup> nothing more than the accomplishm. & perform<sup>ce</sup> of ye Will intent & agreem<sup>t</sup> of his s'd Father and on discharge of his Father's conscience in that behalf was pleased to Grant by advice of ye s'd L'd Protect<sup>r</sup> & his co ex'ors to ye s'd Abp. that ye s'd King sh<sup>d</sup> before ye Feast of ye nativity of our Lord God then next coming by his Grace's Letters in due form to be made under his Great Seal of Eng<sup>d</sup> give & grant unto the s'd Abp. among other hered<sup>u</sup>.

All those His Graces Parsonages & Churches of Whalley Blackburn & Rachdale with all & sing. their Rights & app.' in ye Co. of Lanc. to the then late Monastery or Abbey of Whalley in ye s'd Co. then dissolved then lately belonging and appert<sup>e</sup> & then being late parcell of ye possess<sup>ns</sup> thereof.

And all those Chapels of Saddleworth and Butterworth with all & sing. their rights & appt's in ye s'd Co. to ye s'd then late Monast<sup>y</sup> of Whalley then lately belonging & appert' and also all & sing<sup>r</sup> Mess'es, houses, build<sup>gs</sup>, Barns, Stables, Chapels, Ponds, Gardens and Lands, Meadow, Glebe Lands, Tythes, Oblations, and all other Jurisdictions, Liberties, Privileges &c. belonging, in Whalley, Blackburn, Rachdale, Saddleworth & Butterworth a<sup>sd</sup> to the s'd Churches and Chapels in any wise annexed united or apert<sup>e</sup> or as parcels of the same or reputed as such & the Reversion etc. & the Rents etc. which s'd premes are now of the clear yearly value of £479 os. 2½<sup>d</sup>. To hold to ye s'd Ab'p & his succ' for ever of the King his Heirs and Succ. in Free Alms. Yielding yearly to the King & his Heirs &c. £55 14s. 6½<sup>d</sup>. to be pd yearly on the Feast of St. Mich<sup>l</sup> the

Arch<sup>l</sup> in the Kings Court of Augment<sup>s</sup> & Revenues of his Graces Crown."

31st Aug. 1 Edw. VI., 1547. By Letters patent under the great seal of England of this date the above grant is confirmed in all respects to hold the same in as ample a manner and form as the s'd late Monastery of Whalley or any other person had ever had, held, or enjoyed the same.

20th December, 1 Edw. VI. By Ind're bet. Tho. Lord Abp. of Cant. of ye 1 pt. & Tho. Strete Gent. Groom of His Majesty's Chamber of ye 2 pt.

After noticing that Henry VIII. by his Lett. Pat. dat. 20 May, in ye 30 y<sup>r</sup> of his reign demised to one Henry Parker, one of the Pages of his Majesty's Chamber, his Grace's Rect<sup>y</sup> & Parsonage, of Rachdale with the Chapels of Saddleworth & Butterworth and all other Chapels to the same Rectory annexed & all the Glebe Lands, Tythes of Corn & Hay, Oblations, Obventions, Privy Tyths & all other Tyths whatsoever with all the profits & emolum<sup>ts</sup> to ye s'd Rectory and Chapels or any of them belong which then late were parcel of the Mon. of Whalley in Co. Lanc. from the feast of St. Michael then last for 21 y<sup>rs</sup> under the yearly rent of £102 os. 7d. and that the Reversion of ye s'd Rect. and Chap. was then vested under divers conveyances in the s'd Abp. and his success<sup>rs</sup>.

The s'd Abp. at the desire of his Maj<sup>y</sup> demised & to farm let to ye s'd Tho. Strete the Reversion of ye s'd Rec. of Rochdale & Chap. with all Glebe Lands, Tithes of Corn & Hay etc. then in ye tenure of ye s'd Henry Parker, immedi<sup>y</sup> from ye determ<sup>n</sup> of ye s'd Lease for the full term of 21 y<sup>rs</sup> pay<sup>g</sup> to ye s'd Abp. and his Succ<sup>r</sup> £102 os. 7d. at ye Mansion house of ye s'd Abp. in Lambeth on the days ment<sup>d</sup>.

Cov<sup>t</sup> from Strete at his own cost to cause the Cures of the Parish Church of Rachdale & the Chapels thereunto annexed to be duly served & in the serving & ministering in ye s'd Cures & every of them to save harmless the s'd Abp. & his Succ. during ye said term.

Cov<sup>t</sup> by ye s'd Abp. that he & his Ass<sup>es</sup> sh<sup>d</sup> yearly allow ye s'd Strete for ye Pension of ye Vic. of Rochd. £12 & for ye stipend of two Curates serving ye s'd Chapels annex<sup>d</sup> to ye s'd Church £10 in such manner as had heretofore been allowed for ye same & to deduct the same two sums of £10 & £12 from the ann<sup>l</sup> rent of £102 os. 7d.

Cov<sup>t</sup> for Strete to repair build<sup>gs</sup> & to maintain the Chancel of the s'd Rectory & Chapels apper<sup>s</sup> to the same. The confirmation of the Dean and Chapter of Cant<sup>y</sup> appears to have been torn off.

27 May, 4 Edw. VI. By Indre. betw. the s'd Tho. Lord Abp. of Cant. of ye 1 pt. and Syr John Byron of Newstyde Co. Notts Knt. (then Lord of the Manor) of ye 2 pt.

After notic<sup>s</sup> the grant of H. VIII. & the Lease of the s'd Thos. Strete. The Abp. demised to S<sup>r</sup> John Byron the Reversion of ye s'd Rectory & Parsonage of Rachdale & the Chapels of Saddleworth & Butterworth with the Glebe Lands, Tenths, Tyths, &c. (the Patronage of the Vicarage of Rachdale excepted) to hold from ye determ<sup>n</sup> af<sup>sd</sup> for the term of 21 y<sup>rs</sup> gr<sup>d</sup> to ye s'd Strete for 21 y<sup>rs</sup> immed<sup>y</sup> ensuing under the yearly rent of Four Score Pounds and Sevenpence.

With Cov<sup>ts</sup> as before for ye payment of all Charges (excepting the 10th, first fruits &c. charged upon ye s'd Rectory). (Copied from an original Abstract of the Title of the Archbishop of Canterbury to the Rectory & Tithes of Rochdale, etc, dated Nov. 1813. Preserved at Lambeth Palace. *Lanc. MSS.*, vol. xi., p. 206-9.)

We must understand, therefore, that during Gilbert Haydock's vicariate the patronage of the Church and the Rectory of Rochdale changed hands twice. His first patrons were the Abbot and Monks of Whalley, then the King and lastly the Archbishop. That he retained his post throughout these troublous times and during these changes proves him to have had some versatility and perhaps not overmuch conscience. His marriage proves that he accepted the new ways without difficulty. The following

document, in which he is named, contains an interesting list of the articles of Church furniture belonging to Rochdale Church at the time of the great change :]

12th October, 1552. The Kings Commiss<sup>rs</sup>. Trafford, Holcroft & Holt Knts. delivered to Gilbert Haydocke, Priest, vicar of the p'rish church of Rachdale and to Richard Chadwyke, Robert Tetlowe, Thomas Wolstenholme and Ellys Scolfeld Churchwardens [and Robt. turnalghe, John yate, Henry ferror, and Robert turnalghe p'stes (*i.e.*, priests of the Chapel.)] "too coopes, vii vestements iii alters furnysshed of all man<sup>r</sup> auter clothes ii candylstyckes brasse, one sensure, one crosse brasse percell' gyld, A payre of orgaynes three chalesses fyve grete belles and ii hand bells belongyng to ye sayd p'ishe church of Rachedale, [to y<sup>e</sup> sayd Robt turnagh priest at y<sup>e</sup> chapell of todm'den w'in ye sayd p'isshe a chaless one vestement A crosse co'p & gyld and to John yate preiste at y<sup>e</sup> chapell of whitworth in ye sayd p'isshe one chaless one vestement & Auter clothes. And to Henry ferror p'ste at y<sup>e</sup> chapell of mylnerowe one chaless & one vestement And to Robt turnalgh preist at y<sup>e</sup> chappell of lyttylbrough one chaless one vestement one bell & Auter clothes Savely to be kepte to vse of o<sup>r</sup> sou'aighe lord y<sup>e</sup> Kyng y<sup>e</sup> said gylbert, Ryc', Robert, thomas, Ellys, Robt. John, henry, & Robert tornagh for theym & theyr executors do couen<sup>ante</sup> & grau'te by these p'sentes to & w<sup>t</sup> y<sup>e</sup> sayd S<sup>r</sup> Edmu'd traffort S<sup>r</sup> John Holcrofte & S<sup>r</sup> Thomas Holte y<sup>t</sup> y<sup>e</sup> sayd chalesses belles vestementes organs & other ornamentes Aboue sayd shall not at any tyme hereafter be alyenated Imbeaseled or o'y wyse putt awaye from o<sup>r</sup> sayd sou'aighe lord y<sup>e</sup> Kyng but shall be answerable & furthe com'ying to y<sup>e</sup> vse of his highnes at suche tyme or tymes as his ma<sup>tie</sup> or his honorable councell shall demaund y<sup>e</sup> same. In wyttenes wherof y<sup>e</sup> parties afforsayd to thes presentes haue sett theyr sealles The daye and yere Aboue wryten. gylbert haydocke vicar, Thom's Wolstenholme, S<sup>r</sup> Robt. Turnaggh, John Yate p'est, Robert turnagh pr. Elise Scolfeld, Henry ferrors, Ryc Chadwick." (*Inventories of Church Goods*, pp. 49-50.) The commissioners

took away from the church a silver chalice parcel, gilt, and the ornaments were sold for 3s. 10d. (*Chuntries*, pp. 270, 277.)

By his will dated Feb. 15, 1553-4 our vicar orders that he shall be buried in the Church of Rachdale, that all his debtes be payd, and that done he continues "I wyll & bequeath ye resydu of all my goodes unto thos pore chyldren here now dwellinge in my house, unto whom I am Father and Grandfather, to be devyded amongst them and of this my p'sente test'ment I make and ordeyne Johne my bastarde dowter, and Ann the dowter of Rychard Haydok, my bastarde sonn, my executors.

In the Inventory among ye debts owing the test<sup>r</sup> ii<sup>li</sup>. "is to henry Colthurste of mortgage money unpaid of xx<sup>li</sup>." This will was proved at Chester. (*Lanc. MSS.* vol. xxvii. p. 87.) In regard to the curious clause about his children Mr. Raines says] He was a married Priest and therefore a Protestant and alludes in his will, dated 15 Febr. 1533-4 [a mistake for 1553-4 H.H.H.] "to his pore bastard children" as the law styled them.

1552, STEPHEN SMITH, Vicar of Rachdale and doubtless a Protestant. He is described as "D'ns Stephen Smith Vicar in 1552" (*Piccope's MS.* vol. 4.) In 1547 the same man appears to have been Minister of Burnley. (*Piccope's folio MS.* p. 154.) He answered the Bishop's Visitation call in 1553 (*Piccope MSS.* vol. x., p. 183; *Lanc. MSS.* vol. xxii.) and died vicar there. (*Ib.* p. 34.)

1554, March 2nd, MR. RICHARD GORSTELow, presented by Queen Mary to the vicarage of Rachdale per mort. ult. vic. (*Lanc. MSS.* vol. xxii. p. 34.) He was clearly a Roman Catholic and probably brother of Sir Roger Gorstelow, Rector of Waverton who had held that living about 15 years. 15 May, 1556. (*Ib.* vol. xxii. p. 34.) [I cannot find this reference, which is certainly not on page 34 of vol. xxii of the *Lanc. MSS.* Reynold Pole, Lord Cardynall Legate de Latere, and Archbishop of Canter-

bury, petitioned Philip and Mary for a commission for a survey of the metes and bounds of glebe lands of the rectories or parsonages of Whalley, Blackburn and Rochdale Churches, and a return was made. (*Cal. to Pl.*, vol. i. p. 302; J. E. B. notes to *Inventories*, etc., p. 50.)] Richard Gorstelowe was vicar of Rochdale in Oct. 1557, so that the annexed letter refers to him and his non-residence.

To Mr. Bailly of Whalley and to John Cromboke or to either of them with spede.

After hearty comendat'ons unto you had, our Vicar of Rachdale is lyke to lose the Vicarage of Rachdale, the cawse is he doth kepe no resydence nor yet dischargeth the cure for we have had no parish prest this month or more. And the said vicar is cited to appeare att Chester uppon Thursday after St. Matthew's day to answer all soche things as schal be objected and layd against hym w<sup>ch</sup> I think he will not doe. Wherefore I thought it good to let you have knowledge that yf it pleased you to wryte y<sup>r</sup> Letters to your sonn and hee to get my L<sup>d</sup> Bysshoppes letter to my L<sup>d</sup> Cardinal w<sup>ch</sup> is the Patron of ye Vicarage and to nominate my Unkle for the same in his place. If you can bring this to passe that hee may have the Vicarage of Rochdale I think we shall satisfie him therew<sup>th</sup>. Thus I byd you most hartily farewell. From Rachdale this xiii. daie of September. By your assured Friend.

ARTHUR ASHETON.

Endorsed Anno D'ni 1557, 4 & 5 Phil. & Mary. (*Lansdowne MSS.* 973, p. 87.)

[Arthur Asheton, according to a note of Mr. Raines's in Whitaker's *Whalley*, was an attorney at Rochdale. (*Op. cit.* vol. ii. p. 418, note 3.)]

1557, Nov. 16, JOHN HAMPSON. [16 Die Mensis Nov. A.D. 1557, dominus (Cardinal Pole) apud Lambeth presentavit domino Cuthberto Cestren. Episcopo, Mag. Johannem Hanson, Clericum, artium Magistrum ad Vicar, perpetuum Ecclesie



Parochielis de Rachedale, Cest. Diaec. per deprivationem et destitutionem Riccardi Gorsiloo ultimi et immediati Vicarii in eadem vacantem et ad suam presentationem plero Jure spectantem. (*Reg. Car. Pole, Add. 6086 f. 50 b.*) At a visitation of the Province of York, held in October 1559, it was presented that "the Vicar of Rachdale is not resident, nether kepithe hospitalytie, nether relevith the po<sup>r</sup>. There was no register boke in the church." (*Dom. State Papers, Eliz., vol. x. p. 291. J. E. B., notes to Inventories, etc., pp. 50-1.*)

Dn's Johannes Hanson, Curate of Rachdale, attended a Visitation of the Province of York in 1559. (*Dom. State Papers, Eliz., vol. x. p. 391. J. E. B., notes to Inventories of Church Goods, etc., p. 50.*)]

On the 19th March, 3 Eliz. (1561) the deposition of John Hampson, clerk, of the parish of Rochdale, was taken in a trial about the stipends of the Ministers of Saddleworth and Milnrow, which Sir John Byron, the lessee of the tithes under the Archbishop, fraudulently withheld from those curates. The cause was entitled Archbishop Parker *v.* Sir John Biron, Kt. Whitaker has abstracted this deposition, and from his abstract we learn that in Rochdale with Saddleworth, Todmorden and the other chapelries there were then 5000 "howseling" people (communicants) at least; and that the said parish contained in length 11 or 12 miles and in breadth 3 or 4 miles. Among other clauses the deposition contains the following:—

"*Item.* That beside the chapels before named (Saddleworth and Milnrow, *alias* Butterworth) there be two other chapels of ease, one at Littleborough and the other (? Todmorden); that the two chapels called Todmorden and Saddleworth are distant the one five miles and the other six miles, or more, from the chiefe parish church, & the one of them distant from the other 10 or 11 miles, so that by this may appear with what ease the p'ryshioners at such time as there is no service in the said chapels may resort to the said parish church at the usual tymes of comon prayer.

Likewise this dep'nent saythe, that he doth not now know who is vicar of the said parish church, but saith that the 15th daye of this present month (March) hymselfe was vicare there, but whilst he was vicare there he was not resident there hymselfe, but did always fynde a sufficient preste to serve there.

*Item.* That besydes the vicare which serveth in the said p'ysche of Rachdale, two other stypendaries by all the time of this deponents remembrance doe serve yerely in the two chappels of Sadleworth and Butterworth, of which the wages of the preste of Sadleworth was paid out of the 12 pounds a yere which Sir John Byron paid to this deponent for his vicarage of Rachdale, and that the said Sir John did always retayne iii. pounds every halfe yere to the payment of the preste at Sadleworth. And as far as this deponent knoweth, the preste of Butterworth was payde contrybushon among the p'yshoners belongyng to the said chapel."

Dr Whitaker remarks, in regard to this deposition, that if the deponent, who ought to have been well informed as to the population of his own parish, was correct in assigning 5,000 as the number of howseling people or commuicants, the whole population cannot have been less at that time than 10,000 souls, or about 200 to a square mile. It is evident from this deposition that Hampson, the deponent, resigned the benefice between the 15th and 19th of March, 3 Eliz. (1561), and that no successor to his knowledge had then been appointed. (Whitaker's *Whalley*, vol. ii., pp. 418-19.)] He probably resigned from compulsion and refusing to acknowledge Elizabeth's supremacy, he was treated as a recusant. Strype says only 80 of the parochial clergy refused to take the Oath of Supremacy; all the rest conformed.

[17 May, 1560. Magister . . . . HUNTINGTON, 17 die mensis Martii, A.D. 1560, apud Lambehith Dominus Cant. Archhiepiscopus (Parker), Rector sive proprietarius Ecclesie Parochialis de Rachdale, Cestr. Dioec. Ebor Provincie, ac eo optentu verus et indubitatus patronus Vicarie perpetue Ecclesie Parochialis de

Rachdale una cum Capellis eidem annexis presentavit Domino Ebor. Archiepiscopo sede Cestren. Vacante Mag. . . Huntington clericum ad Vicariam Perpetuam Ecclesie Parochialis de Rachdale predictam per deprivationem Magistri Johannis Hanson, A.M., vacantem et ad suam presentationem ratione promissorum pleno jure spectantem. (Brit. Mus. *MS. Add.* 6088, f. 55. Whitaker's *Whalley*, vol. ii. p. 419, note 1.) Canon Raines says in a note that neither Huntington's institution, nor any record of his nomination, have occurred either at Chester or York. Probably he was not instituted, nor was the name known in the North at that time. In Sir John Byron's promissory note to the Archbishop and Clergy, 27 Nov., 1561, guaranteeing the payment of the pensions, Richard Midgley occurs expressly as vicar, and on 4th Nov., 4 Eliz. (1562), he (*i.e.*, Midgley) gave part of the glebe as a site for the grammar school. (Whitaker's *Whalley*, vol. ii. p. 419, note 2.)]

1561. RICHARD MIDGLEY [second son of Mr. Richard Midgley], of Midgley in Erringden in the parish of Halifax in the county of York,\* was born there, according to computation, about the year 1530, and was probably educated, like many of the northern Divines of that period, at St. John's College, Cambridge.† His zeal and talent in maintaining the doctrines of the Reformed Faith attracted the notice of Archbishop Parker, who in the year 1561 collated him as the successor of Mr. John Hampson, the ejected Vicar of Rochdale, who had been a secret Roman Catholic. [He was apparently not long installed before he was engaged in litigation, for we read that in 4 Eliz. (*i.e.*, 1561) there was a dispute about some glebe lands,

\* Richard Midgeley of Midgeley, in the Parish of Halifax, Co. York, made his will July 28, 1555, and desired to be buried in the Parish Church yard at Halifax, "amonge the bodies of other faythfull peple of God." He provides for his wife Elizabeth and his children, Thomas, Margaret, Richard, Alice, Agnes, William, Elizabeth and Robert. Proved at York, 22 Sept., 1556, *Lanc. MSS.*, vol. xxvii. p. 87.

† Mr. J. E. Bailey, F.S.A., tells me he does not occur in Mayor's History of that College.

tenements, and hereditaments, in which Richard Meydgley, clerk, Vicar of Rachedale, was plaintiff, and Arthur Asheton, Richard Holt, Richard Lynney, and James Haselome, defendants. (*Cal. to Plead.*, vol. ii. p. 255 ; J. E. B., Notes to *Inventories*, etc., p. 51.)

One of the earliest and most lasting acts of Midgley's vicariate was the foundation of the Rochdale Grammar School. We have seen how Sir John Byron became the farmer of the tithes of Rochdale on, among other conditions, that of paying the stipends of the clergy. This he failed to do, apparently, says Mr. Raines, on the ground that the whole tithes of the parish, although conveyed to him both by the Crown and the See of Canterbury, were not enjoyed by him, owing to the existence of certain ancient leases made to individuals by the Abbey of Whalley previous to the Dissolution. He accordingly withheld the stipends of the clergy for some years, and the principle endowment of Saddleworth and the entire income of Milnrow being thus lost, the parishioners found it difficult to "paye the preste his wagis by contrybushon," and as an inevitable consequence, they were often, according to their own account, left altogether without the administration of the sacraments and the privileges and blessings of the Church. (*Memorials of the Rochdale Grammar School*, pp. 5-6.) Archbishop Parker, the patron, having learnt how matters stood, commenced proceedings against Sir John Byron, and, says Strype, "would have taken from him the possession of the Rectory by forfeiture for non-payment of these rents, meaning if he should have the better, to have paid the ministers their arrears and enlarged their stipend for the future. It proved a long suit, and very expensive. At last the farmer (*i.e.*, the farmer of the tithe), Sir John Biram, fearing to lose the rectory, came to his Prayers and Intreaties, and begged the Archbishop that he would forbear any further to prosecute the law, and would leave the matter wholly to his Grace's decision and will. Hereupon the Archbishop, pondering in his mind how many families that parish contained, and consulting for the good of the whole county of Lancaster,

he promised to release the farmer of all fears of losing the Rectory, if he, besides the yearly rent, would give £17 yearly for the finding of a master and an under master for the teaching of children in a Free Grammar School that should be founded in the town of Rochdale. Which condition the farmer readily agreed to during his lease." (Strype's *Life of Parker*, ed. 1711, pp. 182-3.)

Early in 1561 the Archbishop wrote a letter to the inhabitants of Rochdale suggesting that they should raise a fund for building the school which he intended to endow, and urging them to bind themselves and their descendants to keep it in repair. By a letter dated the 13th of March, 1561, written on behalf of the inhabitants by Francis Holte of Gristlehurst, Esq., and Charles Holte of Stubley Hall, Esq., the two magistrates of the neighbourhood, and Charles Radcliffe of Todmorden Hall, Gent., they thanked the Primate and assured him of their intention to build the school without delay. The vicar Midgley was a prominent aider in this work, and Mr. Raines remarks as a proof of his judicious and disinterested liberality, and that of the other clergy, that a letter is still extant from the Archbishop to Sir John Byron requiring him to pay the *remainder* of the stipend to the vicar and two curates, in order that they might, according to their expressed desire, appropriate it towards the building of the said school. (*Memorials*, etc., p. 13.) John Byron, son of Sir John, is now found giving a promissory note to the Archbishop guaranteeing payment of these arrears. This was dated Nov. 27th, 4 Eliz. (1562.)

On the 20th February, 1564-5, the Archbishop wrote as follows :—

After my hearty commendations. Forasmuch as I have hitherto laboured, of good will and zeal which I bear to the youth of your parish and county, to procure a grammar school to be erected and established within your parish, and for that it should take good effect, this is to pray your worships to be as helps to the finishing of the same ; that is, one way, to consider by your prudence what the charges will amount to for the building of the school-house over and beyond the benevolences to be shewed of the parishioners there, and that I might be informed by your letters of the same as speedily as you could, thinking that if you would appoint two or three or four trusty men to be as overseers of the building there, and the fit placing of the said school, which

as yet, I think, might be well set within some part of the vicar's ground, not much to his discommodity. And, further, ye shall understand that towards some help of the said building, I took order with Mr. Byron that such money as remain in his hands unpaid to the vicar and curates there should be employed that way. And further, whereas I sent a centre plat for length and breadth of the said school, and hearing now the likelihood of greater resort of scholars than I supposed, ye shall do well to extend it further in length than is proportioned; and as for either chimney or plancher [planchier, cornice] to be at this time builded, for that it may amount to excessive charge, ye may spare that cost till that hereafter some good men of the division may increase the same with other furnitures belonging. And thus wishing you all to do well, I commend you to the grace of God as myself. At my manor at Lambeth, this xx. of February.

To the worshipful and my loving friends Sir Jo. Holt, knight, Charles Ratlif,  
Charles Howel and Edward Butterworth, gentlemen, at Rochdale.

(*Parker Correspondence, Parker Society*, pp. 231-2.)

Meanwhile Mr. Midgley conveyed a portion of the glebe as a site for the new school. This was conveyed Nov. 4th, 4 Eliz. Ten days later Downham, the Bishop of Chester, gave his concurrence. On the 6th of March, 1564, the two Holte's and Mr. Radcliffe again wrote to the Archbishop "desiringe that a longer tyme may be granted y<sup>m</sup> for buildinge the schole at Rachdale," urging the scantiness of the building fund. This plea was not listened to, and the Archbishop commenced proceedings to enforce his covenants with them, and on the 24th of April, 1564, Mr. Richard Hill wrote to the Archbishop to tell him that "two of the inhabitants of Rachdale are come up to towne, in order to give Bonde for buildyng the Schole House," and on May 2nd, 1565, Francis and Charles Holte, already named, and Charles Radcliffe wrote to the Archbishop to inform him that "his Grace's greate designe is now effected, and ye Schole House finished and desiringe that the suite commenced against them for non-performance of covenantes may be stay'd," and adding, "y<sup>t</sup> itt would be an ungratefull part in us if we did not, as our deuty bynds us, humblye and heartilie thank your Honour's Grace, for your good endeavours for ye prosperitie and flourish-ing estate of o<sup>r</sup> pary<sup>h</sup>e in trew Religion, according to your accustomed kyndness alwaies towardes us, which like a fountain is never dried and we bynd o<sup>r</sup>selves to endeavour those thyngs

which your Grace desyres, and to p'forme the condicions as yf you were here presente, *and this non propter iram sed propter conscientiam* (probably a reference to *Romans*, xiii. 5), and when our youth are brought up in godlynesse, and good examples abound, idlenesse and superstytion will be dyminished, and verity and vertue have fruitfull speedyng." (*Memorials*, etc., 14-15.) This story may well be completed by the following important Deed, which is really the root-of-title of the Grammar School which has had such a long and close connection with the Parish Church of Rochdale :—

This Indre tripartite made on the 1st day of January, in the 7th Year of the Reign of our most serene Sovereign Lady Elizabeth i.e. by the Grace of God Queen of Eng<sup>d</sup> France and Ireland Deft. of the Faith &c. Between the Rt. Rev. Father in Christ Matthew by Div. perm. Abp. of Canterbury Prim. & Metr. of all England on the first part and John Poreye D.D. Master or Gov<sup>r</sup> of Corpus Xti. Coll. and of the Blessed V. Mary in the University of Cambridge commonly called Benet College & the Fellows and Scholars of the s'd College of the second part & Richard Midgley, Clerk, Vicar of the Parochial Church of Rachdale and the Guardians or Churchwardens over the goods and chattels of the afs'd Par. Church of the third part. *Witnesseth* that whereas the s'd Rt. Rev. Father in Christ of the afs'd Rectory of Rachdale in the Co. of Lancr. being seized in his own Archiepiscopal Right hath out of that love and goodwill and benevolent dipos<sup>n</sup> of mind which he bears towards all the inhbt. of Rochdale and that Parish that their youth might be instructed in the learning of true piety and the knowledge of the Latin Tongue assigned and confirmed a certain fixed and perpetual stipend to the Master and Under-Master for their diligent care in instructing the youths of the s'd Parish gratis in the School there to be ruled and governed by them in the manner and form as shall seem fitting to the said Abp. or his Successors, which salary or stipend of the Mast<sup>r</sup> and Under-Mast<sup>r</sup> shall amount annually to the sum of £17 of which the Mast<sup>r</sup> shall receive £15 and the Under-Master £2 every year at 4 seasons of the year in equal portions at the hands of John Byron, Knight, and John Byron his Son Esquire their heirs exors. and ass. as being now Farmers and occupiers of the s'd Rectory for the term of several years to come & for the same space of years each of the Masters shall receive from them the salary and stipend above limited and after that time is passed shall receive from those Farmers the afs'd stipend and salary when the afs'd Rt. Rev. Far. or his successors shall appoint or approve of or otherwise as it shall seem most fit to the said Abp. and his success<sup>rs</sup>. Now the afs'd Rev. Father that he might the more firmly & securely establish this his pious and useful purpose by these Presents and cov<sup>ts</sup> & agrees for himself and his success<sup>rs</sup> with the afs'd Master or Gov<sup>r</sup> & the Fellows and Scholars of the afs'd College and their successors in the manner and form following To wit that y<sup>e</sup> afs'd Abp. & his Success<sup>rs</sup> the See of Canterbury being filled and when it is vacant that the

Dean of the Cathedral Church of Christ in Canterbury for the time being for the future shall nominate and app<sup>t</sup> for ever successively, a learned Master of the s'd School to take care of instructing the s'd youth within 3 months after any such vacancy of the s'd office. And after notice of such vacancy given by the Vicar of the s'd Church or the Ch'dns. for the time being or any one of them to the s'd Abp. or to his successors or the s'd Archiepiscopal See being vacant to the Dean of the Cath. Church of Cant<sup>y</sup> and his success<sup>rs</sup> who after the afs'd form shall have the power of nominat<sup>g</sup> a Master within three months. But if it shall happen that the Abp. or the Dean do fail or neglect to nominate and app<sup>t</sup> such Master within the above mentioned time that then the afs'd Master or Gov<sup>r</sup> of the af'd College or in his absence the Vice President of the s'd College & the Vice Chancellor of the University of Cambridge for the time being shall have a power and right within two months after this power shall be devolved to them to nominate two scholars the most fit in their judgment for the office of Govern<sup>r</sup> this school and shall present the s'd persons before the Rt. Rev. Father or his Successors and the Archiep<sup>l</sup> See being vacant before the Dean of the Cath<sup>e</sup> Church of Cant<sup>y</sup> for the time being of which two being thus presented the Ab'p. as afs'd or the Dean after the manner above ment<sup>d</sup> shall choose and elect one to undertake the office of Master & shall make known that this Scholar was so elected to the vicar or the afs'd Ch'dns of the P'sh of Rochdale who shall receive him & present him to the Inh'bt<sup>s</sup> of the s'd Town that he may be Master there without any delay & contradict<sup>g</sup> whatever and if it shall further happen that the afs'd Ab'p, Dean, Master, Presid<sup>t</sup> of the College, and Vice Chancellor neglect this or that they do not appoint or prefer in due form some one scholar to be Master within the time afs'd that then the whole power of appoint<sup>g</sup> a Master shall be lodged in the Vicar of the afs'd Parish of Rochdale for the time being if there shall be any one present or he being absent, it shall be in the power of the Curate & Churchw'dns of the s'd Parish and the major part of them who within two months to be granted them shall both signify whom they have chosen to be the Master of the School and the day of Election to those who were above app<sup>d</sup> Electors, each in their turn. Furthermore the s'd Ab'p for himself & his successors by these presents Cov<sup>ts</sup> & agrees with the s'd Master or Gov<sup>r</sup> and Fellows & Scholars of the afs'd College in manner & form foll<sup>g</sup> to wit that so long as the afs'd Master and Under Master shall reside there to teach and instruct the boys in the s'd school gratis so that there be not more than 150 Scholars nor fewer than 50 there to be daily instructed so long the above-named Abp. and his Success<sup>rs</sup> shall annually pay or cause to be paid to the afs'd Master and Under Master to wit £15 to the Master & £2 to the Under Master at the four seasons of the year in equal portions that is to say at the Feast of the Annunciation of the Bl. V. Mary, at the Nativity of S. John the Baptist, of S. Michael the Archangel, and at the Nativity of our Lord God, or within 10 days immed<sup>y</sup> following any one of these feasts. And Further the s'd A'bp. for himself and his success<sup>rs</sup> Cov<sup>ts</sup> and grants to the afs'd Mast<sup>r</sup> or Gov<sup>r</sup> & the Fell. & Schol. of the afs'd College & to their successors, that as often as there shall be any defect in the payment of the s'd £17 or any part of the same contrary to the above ment<sup>d</sup> Form of the Archiepis<sup>l</sup> revenue (rent) be dem<sup>d</sup> of the Ab'p. or his Successors or the See being vacant of the Receiver or Receivers by any Attorney lawfully app<sup>d</sup> by the Vicar or Ch'dns of Rochdale afs'd then and so often the above ment<sup>d</sup> Ab'p.



and his Successors shall pay by way of penalty to the afs'd Master or Gov<sup>r</sup> & to the Fellows & Scholars of the afs'd College and their Successors 4. 5s. od., and that it shall be lawful for the so often above mentioned Master & Gov<sup>r</sup> & Fellows & Scholars & their Successors to enter upon the Rectory of Whalley in the afs'd Co. of Lan<sup>r</sup> and there to distrain and keep the levies there made until the afs'd yearly pension or income, tog<sup>r</sup> with the arrears arising from thence & from any other sum which by way of penalty ought to be paid be fully discharged. And that this said sum as often as this sort of fine shall happen shall be laid out & bestowed in equal portions upon Scholars which shall be elected upon a new Foundation of the s'd College. In Witness whereof as well the s'd Abp. as the afs'd Master or Gov<sup>r</sup> & Fellows & Scholars as the afs'd Vicar & Ch'dns have set their hands and seals alternately to this tripartate Indre. Dated the day and year first above written.

MATTHEW C.

The Seal of Corpus Christi College.

This copy was made by Mr. Raines from a translation of the original he found among the vicar's papers, which he says was not very accurate. On the 5th September, 1727, as would appear from the note on the back of the document, the original was in the possession of Samuel Cheetham, Esq., of Castleton. (*Lanc. MSS.*, vol. xiv., pp. 422-5.) It was enrolled in Chancery 13 Eliz., and a memorandum added stating that a second counterpart, with the seal of the Archbishop annexed, and confirmed by the Dean and Chapter of Canterbury, remained with the Master and Fellows of Corpus Christi College, and that the said Grant being decayed by water was renewed under the seal of the Archbishop, and further stating that there remained in the same custody the original grant of Richard Midgley of the plot of ground, parcel of the vicarage of Rochdale, for the building of the School House, with the confirmation already named.

There is also deposited with the Archbishop's MSS. in Corpus Christi College a letter dated Rochdale, September 10, 1569, from Francis and Charles Holte, Esqrs., and Charles Radcliffe, Gent., to his Grace the Lord Primate, "beseeching him to give direction for the delivery of the writings relating to the school, to them and to no other parties." "The prayer of the petitioners," says Mr. Raines, "was probably granted, and duplicates transmitted to the individuals who had been so engaged in this important business. In the same rich storehouse of original

matter is the letter of Attorney of the "Vicar, Merchants and Clothiers," of Rochdale, dated May 30, 20 Eliz., 1578, appointing James Wolfenden, clothier, and John Warburton, merchant, their attorneys, to take seisin of the premises to the use of Richard Midgley, clerk, and the churchwardens of the Parish of Rochdale. This legal act was executed by the most Reverend Father in God, Matthew, Archbishop of Canterbury, in the presence of the Reverend Fathers in God under written, and others, viz.—

ROBERT WINTON,  
RICHARD ELYE,  
ALEXANDER NOWELL, Deane of Paul's,  
THOMAS WATTS, Archdeacon of Middlesex,  
JOHN HAMOND, Chanc. to the Bishop of London."

Reverting more immediately to our subject], we find, in 1564, Pilkington, Bishop of Durham, whose early life spent in the neighbourhood rendered him intimately acquainted with its character and wants, writing to Archbishop Parker, informing him that all his Livings in Lancashire, viz., Whalley, Blackburn, and Rachdale, except the last, were out of order, and that the Clergy not only performed their ordinary duties negligently, but very seldom preached to their flocks. (*Life of Bishop Pilkington*, p. vii., Parker Society.) At this time Pilkington was applying to the Archbishop for the Vicarage of Rochdale for his friend, George Hargreaves, a person of considerable learning, and probably Master of Burnley Grammar School, and he urged the importance of the appointment owing to the general negligence and relaxed morals of the clergy in the north, so that it is not improbable that Midgley contemplated its resignation, having, like many of his brethren, become offended by the use of the Surplice and other articles of clerical apparel, because they had been long worn by the Popish Priests, although some of them had been used in the church before either Pope or Popery had been known in England. [The letter of Bishop Pilkington's here referred to runs as follows :—

*Gratia et pax.* Coming into Lancashire, divers honest men of Rachedale required me to commend to your grace George Hargreves to be their vicar. Your grace knew the same a minister long ago in Ely, if ye remember him. Surely the man is in years ancient, in manners blameless, in zeal earnest, in labour painful, in preaching of a good gift and knowledge. I cannot tell where ye should have a fitter man, out of the University, to take so great a charge with so small a living.

There was one Wright, once of S. John's, now dwelling by Hadley in Suffolk, where he married D. Tailor's wife, and having a little benefice in an evil air, for recovering his health desired me to help to place him northward. My lord of London knows him well, and surely if he will take it (as I think he will not) he is as meet a man also. Another sort of the parish would have a young priest unlearned, and for nothing but friendship. These other two be fit men, and except ye know any better, ye may well bestow it on them; but surely all things considered, I think Hargreves the fittest man.

Among many other things that be amiss here in your great cures, ye shall understand that in Blackburn there is a fantastical (and as some think a lunatic) young man, which says he has spoken with one of his neighbours that died four years since or more. Divers times he says he has seen him, and talked with him, and took with him the curate, the schoolmaster, and other neighbours, which all affirm they see him too. These things be so common here, and none of authority that will gainsay it, but rather believe and confirm it, that every one believes it. If I had known how to have examined it with authority, I would have done it. It is too lamentable to see and hear how negligently they say any service there, and how seldom. I have heard of the commission for ecclesiastical matters directed to my lord of York, &c.; but because I know not the truth of it, I meddle not. Your cures, all except Rachedale, be as far out of order as the worst in all the country. The old vicar of Blackburn, Roger Linney, resigned for a pension, and now Whalley has as evil a vicar as the worst, and there is one come thither that has been deprived, and changes his name, and now teaches school there, of evil to make them worse. If your grace's officers lust they might amend many things. I speak this for the amendment of the country, and that your grace's parishes might be better spoken of and ordered. If your grace would, either yourself or by my lord of York, amend these things, it were very easy. One little examination or commandment to the contrary would take away all these, and more.

The bishop of Man lies here at ease, and as merry as Pope Joan. The bishop of Chester has compounded with my lord of York for his visitation, and gathers up the money by his servant; but never a word spoken of any visitation or reformation: and that, he says, he does of friendship, because he will not trouble the country, nor put them to charge in calling them together. I beseech you be not weary of well-doing; but with authority and counsel help to amend that is amiss. Thus, after my commendations I am bold boldly to write, wishing good to my country and the furtherance of God's glory. If Mr. Hill had been at home, I would have written more particularly to him. God be merciful unto us, and grant *ut libere currat Evangelium, Vale in Christo. Cras profecturus Dunelmiam, volente Domino.*

Thus, J. A. *Dunelm.*

To the honourable and reverend my lord archbishop of Canterbury.]

(*Parker Correspondence*, pp. 221-3.)

This letter, which Mr. Baines and the Editor of the Parker Correspondence date in 1564, was more probably written in 1561 when Pilkington was on his way to Durham, where he visited his Cathedral on the 29th October. (Whitaker's *Whalley*, vol. ii. p. 419, note 2.)]

On the 25th October, 1564, Pilkington, whilst at Rivington with his relatives, wrote to Dudley, Earl of Leicester, the patron of the Puritans, and observed, "I marvel much that this small controversy for apparel should be so heavily taken," having the good sense to view the whole question as one of no material importance, and yet urged Leicester to use his influence to have the vestments removed. Probably Pilkington's arguments had induced Midgley to waive his scruple and retain his benefice, as on the 4th January 1564-5 he subscribed to the use of the ecclesiastical vestments in the Church, although at no time a very cordial advocate for "ye tyyppet furreyde with blacke conye, the sirples and velvit cappe," and he would have been equally or better satisfied had Hooper's rather than Pilkington's views on the subject found acceptance in high places. At the same time the Ministers of the Chapels in the parish of Rochdale were induced by the Vicar to subscribe. These were Mr. John Asheton, Mr. William Scholfield, Mr. John Yate, and Mr. Robert Radclyffe, "Ludimagister ib'm." [Extract from the Bishop of Chester's Act Book, *Lanc. MSS.*, vol. xiv. p. 334.] On the 13th January, 1573, he was again summoned and appeared before William Bishop of Chester [and Robert Leche, LL.D., Vicar general, in *alto camera*, in the Palace of Chester], "on account of his non-conformity," when he stated that he had been attached to appear in York before the Commissioners for causes Ecclesiastical within the Province of York, "for that he doth not weare the surples and apparell for Mynysters appoynted by her Majestys Injunctions, and that the cause yet dependeth before the said Commissioners undetermined." (*Ibid.*, vol. xxii. p. 176.)

[The following letter, written by the Vicars of Rochdale and Eccles, on behalf of a friend, is preserved among the Cecil

papers, 10/52, at Hatfield. I am indebted for a transcript to the courtesy of Mr. Gunton, Librarian to the Marquess of Salisbury:—

VICARS OF ROCHDALE & ECCLES TO LORD BURGHLEY.

May it please your good Lordshippe to be advertysed that whereas wee are geven to understande that ther is a sute dependinge before your L. in Her Highnes Courte of Thexchequer Between our good neyghbor and Frende Mr. Worsley and dyvers others for certen Tythes wythin the paryshe of Saint Michaels upon wyre in the contye of Lancaster And as wee have harde it reported your goode L. hathe bene verely hardly informed againste him the seyd Mr. Worsley to his greate dyscredit And to his noe lytle greve to have your L. to Conceyve of him to be such A harde dealer wyth any person as it hathe bene geven owte of him by his adversaries, for wee knowe he wyll give no suche cause to any to speake soe of him justlye, for that he is suche a professor of the gospel and soe forward in all her mat<sup>a</sup> affares, and soe juste a dealer amongste his neighbors wythowt doinge any wronge to any. And as we have herde yt reported by gent. of good credyt whoe were upon a Jurye betwene the seyde Mr. Worsley and the others his adversaries by vertue of a commysseyon owt of the seyde court of thexchequer that the seyd Mr. Worsley is as Evyll dealte wyth in that Cause as Ever gent. was as the same wyll appere at Large unto your good L. upon the hearynge of the same Cause wherefore wee thought our selves bondon in Consyence to advertyse yo<sup>r</sup> good L. hereof. Trustinge yo<sup>r</sup> good L. will beare with our boldnes we most humble Take our leaves at Rachdalle this of October the fyrste.

Your Lordshipps dayly orators

(Signed) RIC. MIDGLEY, Vicar of Rachedale.

THOMAS WILLMSON, Vicar of Eccles.

Addressed. To the right honorable our verely good lorde the L. Burleigh & Highe Treasurer of Englande.

Endorsed. 1 octob. 1578 The Vicars of Rachedale and Eccleston (*sic*). Mr. Worseley.]

Although he is said to have been "instrumental in the conversion of thousands of souls" (Brook's *Puritans*, vol. ii. p. 164), and his fierce and fiery eloquence was almost omnipotent, Mr. Midgley was not found in his pulpit at Rochdale as often as might have been expected; for in August, 1574, Robert Entwysle of Foxholes gave by his Will of that date to his wife Jane and to Richard his eldest son, "one little Bible, with an earnest request that they see the same occupied and used everie Sabaothe daie when there ys no Sermon or Sacramentes in mynistringe and in the weeke daie his will and minde was that his porest kinsfolkes, whiche were not able to by a Bible, should have the

same lent unto them." And he gave to "Mr. Mydgley, Vicar of the Parish Church of Rachdall, vi<sup>s</sup> viii<sup>d</sup>, requesting him to make a funerall sermon at his (testator's) buriall, or at such other tyme as it should please God to appointe for the good and comforth of his frendes and brethren." (*Lanc. and Chesh. Wills*, vol. ii. p. 221, Chetham series.) Midgley's usefulness was not confined to the uneducated classes of his own parish, but he found active supporters in men of high birth and literary attainments at a distance. Sir William Booth, of Dunham, Knt., dying in 1579, bequeathed him a legacy, and on the 19th August, 25 Elizabeth, "gives to Mr. Vicker of Rachdale xl<sup>s</sup> for a remembrance to contynewe our olde ffriend shippe (*ibid.* p. 170, 2nd portion)—and how this small legacy has transmitted the remembrance of an old friendship through more than three centuries!—nor was he forgotten in the wills of Edmund Assheton of Chadderton, Esq., of Mr. James Marland of Marland (1584), Mr. James Halliwell of Pike House, 28 August, 1596, and several others. On the 18th February 158½, 23 Elizabeth, Mr. William Tyllson, apparently Vicar of Bolton, but omitted in Baines's list of Vicars, made his will, and describes himself in it "by the gracious goodness of God Minister of the Gospell of Jesus Christ and now exercising my saide Ministerie at Bolton in the Moores to gods glorie the comfort of my conscience and ye edyfyinge of the Hearers being in p'fect memorie. Allso touchinge my ministerie I do wish the people of God to understande that I have delivered noe doctryne at all but such as (in my conscience) is agreable to God's pure and sacred worde haytynge from my hart all Poperie and the filthie dregge thereof wherewith oure Englishe church is yet pestered to the greate Joye of Papists and vexation of godly preachers who sighe and grone for a p'fect reformat'on thereof." The witnesses are *Rich. Midgley Vicar of Rochdale* and Lawrence Bradshaw. Proved Nov. 22d 1582. It was about the year 1583 that a young man named Richard Rothwell, a native of Bolton-le-Moors, at that time the Geneva of Lancashire, chanced to be somewhere about Rochdale, and was found by the Vicar playing

at Bowls on a Saturday, probably after sunset, amongst Papists and vain gentlemen, when he ought to have been preparing for those religious exercises of the following day, which he evidently regarded as "a weariness." The admonition of Midgley, who is styled "the good old man," was at the moment disregarded, but influenced by divine charity, and solely grieved at his want of ministerial success, he retired from the Bowling Green to his study, and prayed earnestly to God for him. The rebuke of the Vicar, hallowed by his prayers, was not without salutary effect, and a Sermon which he preached in Rochdale Church the next day brought Mr. Rothwell to an "enlightened" sense of his misconduct, and induced him, like Francis of Assisi, Peter de Waldo, and other enthusiasts, to sell all his property, embrace a life of asceticism in proof of Christian holiness, and to forgo the puerile amusement of Bowls on Saturday and the society of Papists, not only at Rochdale but elsewhere during the remainder of his life. [Clarke in his *Martyrology* calls Midgley "a grave and godly minister of Rachdale, whose praise is great in the gospel, though far inferior to Master Rothwell in parts and learning." He tells us how the vicar "took him" (*i.e.*, Rothwell) "aside and fell into a large commendation of him, at length told him what pitty it was, that such a man as he should be a companion for Papists, and that upon a Saturday when he should be preparing for the Sabbath day. Master Rothwell sleighted his words and checked him for meddling. The good old man left him, went home and prayed privately for him. Master Rothwell, when he was retired from the company, could not rest, Master Midgley's words struck so deep into his thoughts. The next day he went to Rachdale Church to hear Master Midgley, where it pleased God to bless that ordinance so as Master Rothwell was by that sermon brought home to Christ. He came after sermon to Master Midgley, thanked him for his reproof, and besought his direction and prayers \* \* \* and by Master Midgley's hands he received the Spirit of Adopton, wherewith he was so sealed that he never lost his assurance to his dying \* \* \* He esteemed and counted

Master Midgley ever after for his spiritual father. "This," says Clarke, quaintly, "makes me think upon Augustine's speech to God, when he came to hear Ambrose preach: *non ut ad doctorem veni* (but upon another account) *ad eum; per te ducebar nescius ut ad te per eum sciens ducerer*. So did the Lord by Master Midgley's plain kind of teaching put forth the evidence of his spirit upon this mighty and learned Rabbie." (*Lives of Thirty-two English Divines*, appended to *Clarke's Martyrology*, ed. 3, 1677, p. 68.) Rothwell's extravagant opinions and proceedings at a subsequent period are narrated by his biographer, the Rev. Stanley Gower, in Clark's *Lives of Modern Divines*, p. 450 (fol. 1651); and some acute and sensible observations on his style of character and apparently mental alienation may be seen in Hunter's *History of Hallamshire*, p. 243 (fol. 1819,) as well as in good Dr. Fuller's *Worthies of Lancashire*, vol. ii. p. 216, who seems to have been amused by Mr. S. Gower styling Rothwell "orbis terrarum Anglicarum oculum,"—the eye of our English world! On the 1st Sept., 1585, Midgley, having subscribed to the use of the Liturgy, was appointed by Bishop Chaderton to the responsible office of one of the Moderators of the Religious Exercise of the Diocese [Strype's *Annals*, ed. 8vo., vol. II., ii., p. 548. They were to meet on the third Thursday in each month within the Deanery of Blackburne, the other three being Mr. Ashton, M.A., parson of Middleton; Mr. Sharpe, M.A., parson of Radcliffe; and Mr. Osborne, M.A., vicar of Whalley. J. E. B.] (*Lanc. MSS.*, vol. i. p. 188). About the same time he became Chaplain to Henry Earl of Derby. [During the years 1588, 1589, and 1590 he is found continually preaching at the Earl's house; thus he is named as preaching on four Sundays at New Park, on two at Latham, and on two others at Knowsley. (*Derby Household Books*, Chetham Society, 53, 56, 62, 64, 69, 74, 78, and 81.)] In 1588 he was included in the great Commission for Causes Ecclesiastical within the Province of York, grounded on the statute of 1st Elizabeth. The powers vested in the Commissioners seem to have been very large. It is remark-



able that on the 14th October in the following year, he who was appointed to amend and reform "schisms, offences, abuses and contempts ecclesiastical," was himself summoned before the Chancellor of Chester, along with his Churchwardens, to show cause why he had neither Surplice nor Cope in the Church, and why the Churchyard was allowed to remain without fence, to the violation of decency and the scandal of the parishioners. The Chancellor ordered the former to be provided and used, and the latter to be amended before the Feast of the Annunciation next following. [Bishop of Chester's *Act Book*, 1589, *Lanc. MSS.*, vol. i. p. 87.] From the great number of presentments (during the Chancellor's Visitations,) from all parts of the Diocese in the latter half of the reign of Queen Elizabeth, and even later, very few of the Parochial Clergy at that time seem to have worn the Surplice at all, or only partially; nor does it appear to have been the fault of the Clergy alone, as the Churchwardens in many instances refused to procure, as required by statute, that ancient, decent, and becoming vestment for their Ministers. The people of Liverpool in 1612, by a special resolution of the Corporation, induced their "clerk" to wear it. (Heywood's *Moore Rental*, Introd. p. xlix.) Although possessed of great local influence he had his enemies, and he did not exterminate the errors of Rome by the first blast of his powerful trumpet. A little before he subscribed to the Liturgy, viz., "on the 18th of March 1584-5, before Mr. Dean of Manchester; "Thomas Buckle and James Hallywell, church reves of Rachdale present, and saye that James Belfeld, bearewarde, and Robert Butterworth ye yonger doe keepe twoe typlynge innes, and yat dyvers wylful and unrulye doe resorte thyther to typle and for other soche unlaghfull actes and comerce on Sondaies and oyther festivall daies as Master Holte justice, knawoth and they doe refuse to heare sarmones or sarvice and attend not the chatechysinges or godlye exercises in Rachdall Church and observe not hallydaies. Itm. both of them spake evill and contemptus wordes agaynst Master Mydgelaye a godlye and aproved lerned

p'cher and o<sup>r</sup> vicar and sayd that ye ould Religion, which hee belied was better than y<sup>t</sup> used in these unquiett tymes and yt *hee was a Yorkeshyr plage*, and moreover sayd that he had travailed to bring in Mr. Greves and oy'r strang prattlyng p'chers of no good reporte *who cloy with their tonges* and onlie for moche waggis (wages). They one or both are sclaunderers of Religion and notable hynderers of Godds worde, hereticks suspect and of evill cariag." (From *Regist. Cest.*, abstracted by Rev. John Piccope; *Lanc. MSS.*, vol. xxii. p. 176; see also *Chetham Misc.*, vol. v., p. 46.) The punishment inflicted on these "hereticks suspect" is not recorded, but there is little doubt that the vicar would be protected and summary punishment inflicted on the men of "evill cariag." The case seems to our view to have been one for the adjudication of "Master Holte Justice," rather than for the Ecclesiastical Court, but at that time the religious rather than the civil tribunal was too much in the ascendant. Nor did these and similar proceedings satisfy some of the Parishioners of Rochdale, who were certainly neither distinguished by harmony of sentiment nor animated by a spirit of love towards their laborious vicar; for in 1590 he was again presented for "not making a perambulation of his Parish," an act which it may safely be asserted had never been performed by any of his predecessors, nor has it been found practicable by any of his successors; and also "for neglecting to observe Holidays;" but whether this charge involved an omission of divine Service on the Festival days of the Church, or was levelled against him for discountenancing wakes, rushbearings, bull-baitings, and other rural pastimes, some of which long survived his day and are not extinct in ours, does not appear. (*Chanc. of Chester's Act Book.*)

[About the year 1590 a number of the clergy in the Diocese of Chester presented apparently to the Privy Council Court, or to the Holy Commission Court for causes ecclesiastical in the Province of York, established 1 Eliz., a report entitled "The Manifold Enormities of the Ecclesiasticall State in the most

partes of the Countie of Lancaster, and many of them in som partes also of Cheshire : well known to the Preachers and many of the faithfull Professors thereof: and easely to be proved by divers particular instances." This very interesting document, which was printed in vol v. of the *Chetham Miscellanies*, is signed *inter alios* by Richard Meidgley. (*op cit* 13.) In the same volume is also printed a letter sent from the Preachers of Manchester to the Archbishop of York, in 1590, which is signed *inter alios* by Richard Midgley, Pastor of Rachdale. The same names attest an appended document which, in view of Midgley's subsequent proceedings, is notably interesting. It runs thus:—  
 "ffor satisfac'on of your Lordshippes order proposed unto us in the College of Manchester (*i.e.*, at the Archbishop's Visitation) the second day of September, in the pre'ce of Mr. Dr. Gibson and Mr. Edmund Hopwood: this is as well the severall as ioinet aunswere of vs whose names are heer under written as followeth To wit. that as wee have heretofore generally used the co'ion book in all divine service and none other, and in all other things wch concerne our publike ministry have so peacably caryed our selves, as well in practice as doctrine that the adversaries of religion amongst whom we live are not able iustly to charge vs to have been contemners of autoritie, or recusantes or of any thing by law prescribed: so we meane (bie God's grace) heerafter to continue.

OLIVER CARTER,	EDWARD WELSH,
EDWARD FLETEWOODDE,	JOHN BUCKLEY,
W. LEIGH,	JOHN HILL,
WILLIAM LANGLEY,	THOMAS HUNT,
EDWARD ASHETON,	RICHARD MIDGLEY,
PETER SHAW,	Pastor of Rochdale.]

He was well known to the leading Statesmen of the day for his ardent zeal and upright intentions, as well as for the straightforward manner in which he carried those intentions into effect, and in a letter dated 7th May 1591, (*Harl. MS.* 286, p. 76,) addressed from Calais to Sir Francis Walsingham by

Richard Scholfield, clearly a native of Rochdale, and apparently a Government spy, the disloyalty of "Father William Holt the Jesuit" is exposed, and a slur is cast upon his brother Mr. Holt of Ashworth, who is styled "one of the Earl of Darbie's men, a Romish fellow and a secret Papist," and reference is made to "Midgley a godly Minister at Rachdale," who was said to be well acquainted with the proceedings and treachery of these individuals, and apparently not indisposed to disclose what he knew; but if Midgley's discretion and moderation were not of a somewhat different cast from those which characterised his unscrupulous eulogist, I fear that disastrous and unmerited results would follow in the experience of at least one of the brothers. That the other was implicated in Sir William Stanley's unnatural treason and met with the fate of a traitor is not unknown, but it does not appear to have been recorded that the Jesuit Holt, the active friend and unwearied coadjutor of Cardinal Allen, belonged to the well-descended family of that name seated at Ashworth. (Allen's *Defence of the Surrend. of Deventer*, Introd. pp. l. li. lii.)\*

Dr. Whitaker observes "from several accounts which I have seen, Midgley appears to have been a laborious preacher and very successful in his ministry." He was considered to be a

\*For an account of the Jesuit Holt see Bowe's *Correspond.*, pub. by Surtees Society. (*Lanc. MSS.*, vol. xiv. p. 51.)

1 April, 1580, William Holt wrote, in Latin, to Thomas Philipson, Principal of St. Mary's Hall, Oxford, desiring him to give up a feather bed and certain books to Mr. Edward Rishton, and in favour of the Roman Catholic Religion. (*Dom. Stat. Pap.*, vol. cxxxvii. p. 2; *Calend.* 1548, 1580.)

In 1583, Holt was reported to have sent privily into Scotland to contrive a way for invading England in behalf of Queen Mary (Camden's *Annals*, p. 282), and in 1595, sought to procure a traitor to murder or to assist in the murder of Queen Elizabeth. (*Ib.* p. 495.) The Pope acknowledged to the President of Douay College that Elizabeth's ministers had solicited the removal from Flanders of Father Holt, a most efficient Jesuit, who sought to further the interest of the Scottish King (Tierney's *Dodd*, vol. iii. app. No. xiv. part xiv. 1840). Edward Rishton, the priest and friend of Holt, was condemned with Father Campian. (Challoner's *Mission Priests*, vol. i. p. 26.) Men like these were likely to exercise, as they certainly required, all the vigilance of Midgley.

man so just and prudent, and his self-denying labours had made so deep an impression on the minds of his parishioners, that in numerous instances variances and discords were referred by mutual consent to his determination, and lawsuits often prevented; nor was the administration of family affairs and even the division of property unfrequently left to his discretion.

Through his instrumentality truth and peace dawned upon the discordant principles and turbid passions of the inhabitants, imparting a new direction and spiritual impulse to the one and a sober and tranquilizing influence to the other. During his Incumbency the south side of the Church was rebuilt and the present Clerestory added, and the oldest remaining Register-book is in his neat and practised handwriting. He seems to have held no other preferment than Rochdale, and it is not a pleasing picture which obtrudes itself upon our view to find such a man complaining to Whitgift in 1590 on the projected renewal of a lease of the Rectory of Rochdale, that the whole amount of his Living was no more than £20 per annum, of which sum £12 arose from the rent of lands and £8 was an ancient stipend. The complaint was not altogether disregarded, as the stipend was augmented by another yearly sum of £6 13s. 4d. charged on the Rectory by the Archbishop, but at the same time his Grace acceded to the request of Sir John Byron, the Lessee, that he might thenceforth be "discharged of the Cure" of the Vicarage. In the same lease the Archbishop secured to the Vicar and his successors "the herbage of the Churchyard," and made further provision for the increase of the Vicar's income which was never effected, so that he probably lived on with Pythagorean frugality.\* He had no

[\* The lease here referred to runs as follows :—

11 Dec., 1590, 33 Eliz. By Indre between Abp. of Cant., 1 pt., & S<sup>r</sup> John Byron, Kn<sup>t</sup>, son of S<sup>r</sup> John Byron.

After noticing the above cited lease to Sir John B., decd., the Abp. in cons'on of y<sup>e</sup> Surrend<sup>r</sup> of y<sup>e</sup> s'd lease & also in cons'on of ye Augment<sup>n</sup> of ye stipend of ye Vicar of Rachdale & his succ. for ye time being & of an augm<sup>n</sup> of ye stipend of ye curates of Saddleworth & Butterworth for the time being demised to y<sup>e</sup> s'd S<sup>r</sup> John Byron the

small tithes, Easter-dues, or Surplice-fees, as these were claimed and received by the Rector's lessee. He seems, however, to have received mortuaries, as Robert Entwistle, of Foxholes, in his Will dated August, 1574, says: "My will is that the parsonne of the said paryshe Church of Rachdale shall have hys mortuarye." (*Lanc. & Chesh. Wills*, vol. ii. p. 221.) This was probably according to the regulations of the statute 21 Henry VIII., c. vi. If the deceased was worth £40 the Mortuary was x<sup>s</sup>; if £30, vi<sup>s</sup> viii<sup>d</sup>; if £6 13s. 4d, iii<sup>s</sup> iiiii<sup>d</sup>. The fee has long been discontinued in Rochdale parish, and this is the only instance I have met with of its being recognised. It is not, however, clear that the testator did not mean the *Rector*, i.e., the Archbishop of Canterbury. The Vicarial glebe was said to consist of 136a. 12r. "of pore lande," together with "a faire vickarage house," which, as recently as 1723, was "small, half-timbered, and covered with thatch." (*Lambeth Leases, &c.*; *Lanc. MSS.*, vol. xi. pp. 210-11. [Some parts of the house s'd Rectory & Chapels, excepting the patronage of the Vicarage of Rochdale, with Tythes, etc., for 21 yrs. Yearly rent £80 os. 7d.

Cov<sup>t</sup> from S<sup>r</sup> John Byron that he his Exors. & Ass. besides & over y<sup>e</sup> s'd £80 os. 7d. w<sup>d</sup> pay to the then Schoolmaster & Usher of Rachdale and their successors their wages and stipends as the s'd S<sup>r</sup> John Byron then paid the same.

To the Schoolm<sup>r</sup> of Rachdale yearly £15 os. 0d., and to the Usher of the same yearly £2 os. 0d., to be paid quarterly as heretofore it had been, until the same respective sums sh<sup>d</sup> be payable owt of the Rectory or Parsonage of Blackburne, Co. Lanc. & thenceforth the said yearly sums of £15 & 40s. sh<sup>d</sup> cease.

Cov<sup>t</sup> by S<sup>r</sup> John Byron that in cons'on that he was discharged of the cures of the Parish Church of Rachdale & of the cures of the Chapels of Saddleworth & Butterworth by ye s'd Abp. & his successors that he & his exors and over & above the s'd yearly rent of fourscore pounds and sevenpence would pay to ye Vicar of Rachdale for ye time being & his successors Vicars of Rachdale one yearly sum of £8 during ye s'd term, & permit the Vicar and his success<sup>r</sup> to have the Herbage of ye Church Yard of Rachdale and to ye curate and curates of ye Chapel of Saddleworth for the time being dur. ye same term £5, & permit the said curates to have the Herbage of the Chapel Yard of Sadd<sup>h</sup>.

And to the curate and curates of Butterworth for the time being during ye same term one yearly sum of 40s. & permit the s'd curates to have the Herbage of the Chapel Yard of Butterworth. All the s'd rents to be paid Quarterly and that ye s'd S<sup>r</sup> John Bryon in cons'on of being discharged of ye s'd sev<sup>l</sup> cures of ye s'd Church &

were very ancient and damp, the north end with the gavel at the south end, containing a parlour, a passage, and a kitchen, being of timber, and, at this time, much decayed. (*Ibid.* xv. p. 410.) During Midgley's vicariate also, as we have seen, the fabric of the church was restored, and some parts of it were rebuilt. (*Derby Household Books*, notes, p. 182.)]

In a survey of the Manor of Rochdale, in the year 1610, it was stated in evidence that "ould Mr. Midgley, Vicar of Rachdale," had cut down six timber trees from copyhold land within the Manor to build his house withal, and other copyholders had done the same. (*Lanc. MSS.*, vol. iii. p. 119.) It seems more probable that the Vicar cut down timber on the glebe for this purpose.

Midgley is said by Brook (*Lives of Puritans*, vol. i. p. 163) to have been "silenced and deprived of his Living by the Bishop of Chester, after having held it nearly fifty years."\* He was

Chapels sh<sup>d</sup> from thenceforth over & above y<sup>e</sup> s'd yearly rent of £80 or. 7d. pay yearly to ye vic. of Rachdale & his succ<sup>r</sup> over & above y<sup>e</sup> s'd yearly sum of £8 one other yearly sum of £6 13s. 4d. of new increased or augmented stipend. And to the curate of ye Chap. of Saddleworth for ye time being over & above y<sup>e</sup> s'd yearly sum of £5 one other yearly sum of 40s. of new increased & augm<sup>d</sup> stip<sup>d</sup>. All y<sup>e</sup> s'd stipends to be paid quarterly at ye four sev<sup>l</sup> Feast Days until the yearly stipend of £15 to the Schoolmaster of the Free School of Rachdale, and 40s. a year to the Usher of y<sup>e</sup> s'd Free School sh<sup>d</sup> be paid out of the Rectory of Blackburn, in y<sup>e</sup> s'd Co. of Lanc<sup>r</sup>. And it was Agreed by y<sup>e</sup> s'd Abp. & S<sup>r</sup> John B. that when the s'd sum of £15 for the Schoolmaster & 40s. for the Usher of y<sup>e</sup> s'd School of Rachdale sh<sup>d</sup> be p<sup>d</sup> out of ye Parsonage of Blackburn then all the three newly increased stipends sh<sup>d</sup> cease. And in cons'on of y<sup>e</sup> s'd sums so ceasing & when the s'd £15 and 40s. for Schoolm<sup>r</sup> & Usher sh<sup>d</sup> be p<sup>d</sup> out of the Rectory of Blackburn S<sup>r</sup> John B., &c., cov<sup>t</sup> to pay £15 and 40s. theretofore usually p<sup>d</sup> to y<sup>e</sup> Schoolm<sup>r</sup> & Usher to the Vicar of Rachdale and Curates of ye Chapels afs'd for the time being as follows, viz :—

To the Vicar of R. £10, besides y<sup>e</sup> s'd £8 usually paid to him ; to the Curate of Saddleworth £4, besides £5 usually paid to him ; to the Curate of Butterworth £3, besides 40s. usually p<sup>d</sup> to him quarterly as afs'd ; Cov<sup>t</sup> for Byron to repair all y<sup>e</sup> Houses and Chancells of y<sup>e</sup> Church & Chapels, & £102 or. 8d., and all charges except tenths, first fruits & subsidies, etc. (*Lanc. MSS.*, vol. xi. pp. 209 & 211.)]

[\* In a reply to Dr. Morton's generall defence of three recent Ceremonies, by William Ames, 1622, p. 27, we read *inter alia*, "how for the sweet termes which it pleaseth the Def. (Morton Bishop of Chester) here to use, I will desire no more

neither silenced nor deprived, and the Bishop must be exonerated from the charge of removing an aged Clergyman from a Parish which he had adorned by the exemplary purity of his life, and reclaimed from vice and popery by ministerial labours not extending over half a century but over thirty-four years. In the original nomination of his son and successor by Archbishop Whitgift, dated at the Manor of Lambeth 7th September 1595, the Living of Rochdale is stated to be vacant "per liberam et spontaneam resignationem Ricardi Midgley, Clerici, ultimi Vicarii et Incumbentis ibidem;" and another Deed in indorsed by Bishop Bellot as "Olde Richard Midgley's Resignation." (Bundle of MSS. in the Bishop's Registry, marked "Rochdale.")\*

It is not recorded why he resigned his Living, and although it is not improbable that Nonconformity, in some of its phases, may have influenced his decision, it is quite possible that he may have resigned it altogether in favour of his son.

Notwithstanding his unhealthy views on some Church matters he was not exactly one of those impracticable men who required to have sermons enjoined him by authority, as he was a licensed Preacher in the Diocese in 1598, and in February, 1601—2 "Preacher at Leighe," not improbably one of the Queen's four

then that he would bring them back again to his own conscience, and aske that before God.—1. Whether old M. Midsley, of Ratsdel, who after he had laboured neare 50 years in the ministrie to the conversion of thousands was inhumanly silenced by the Bishop of Chester, were a factious and exorbitant man."]

[\*The former document I venture to transcribe, H. H. H.: Johes div. prov. Cant. Archiep. &c. Rector sive proprietor Eccle. Parochialis Rachdale Cestr. Doic. Ebor. Provinc et eo obtent. verus et indubitans Patron. Eccl. Rachdale. unarum capellis eidem annex sive ad eadem depend. . . . . Hanc nostram present, ad Vicar. perpet. eccle. paroch. de Rachdale unarum cum Capellis per liberam et spontaneam resignationem Ricardi Midgley Clerici ultimi Vicar. et Incumb. ib'm. jam vacationem Dilectum Josephum Midgley. ad eadem Vicar. admittere ipsumque Vicar. perpet. ejusdem investire cum suis juribus membris. Incujus, &c., Datam in Manerio n'ro de Lambeth, 7th Sept., 1595, n'ro transl. 20. d'ni tertio.

Seal no arms.

JO CANTUAR

Device—An angel reading a book.

Indorsed "And old Rich. Mydgley's Resig<sup>n</sup>." (*Lanc. MSS.*, vol. xxii. p. 116.)



licensed Lancashire Preachers, his exciting and stimulating style of oratory being well adapted to arouse the people from their apathy and effectually to expose and resist the system of the Church of Rome.

[We now find Midgley joining with a number of leading laymen and clergymen of Lancashire in an address to Robert Cecil, Earl of Salisbury, calling his attention to the lamentable condition of Ecclesiastical matters in Manchester. The warden of the College, Dr. Dee, was no preacher, and only one of the Fellows was resident, while it was requested that Mr. Burne, "a learned preacher, Batchelor in Divinitye of the Universitie of Cambridge, for whose entertainment they had of their owne zeale contributed some yeerlie pension," should have the next presentation to the said wardenshipp. This document is dated in February 1602, and is signed *inter alios* by "Richard Meidgley, his magestie's preacher in Lankeshire."

To this document is appended a letter introducing Sir Edmund Trafford to the Earl of Salisbury to further the above petition. This is dated the 15th of February, 1602, and signed by Edw. Fletewoode, parson, of Wigan; W. Leigh, parson, of Standish; W. Foster, preacher by her Maties pension; Richard Meidglay, preacher by her Maties pension. These documents are transcribed at length in the *Palatine Note Book*, vol. i. pp. 45, 48.]

Midgley now frequented the various Churches somewhat after the fashion of the old predicant Friars, as an itinerant Preacher, and was present during the reading of Common Prayer without taking any part in it himself—an unsatisfactory mode of proceeding, it must be admitted, but perhaps not altogether irreconcilable with his notions of the right of private judgement. There were some of the Clergy about this time whose views and proceedings were perhaps more extreme than his, and the twenty-seventh English Canon was framed to meet their case, the Holy Communion being prohibited "to any that refused to be present at public prayers, according to the order of the Church of England."

Dr. Whitaker held his memory in great and just estimation, notwithstanding all his errors and unhappy contentions with the ruling powers, and there is reason to conclude that the whole of the extensive parish of Rochdale, at that time a wide waste of moral darkness and depravity, was pervaded and blessed not transiently by his fervid preaching and pious and useful labours. (*Life of Sir Geo. Radcliffe*, page 4.)

Notwithstanding his moderate nonconformity he never became a Separatist, but remained in the National Church, holding the doctrine of the royal supremacy and maintaining the creed and articles. He would have been satisfied with very few concessions, but he obtained them not. Still he loved the Church, and in the year 1604 Bishop Vaughan, respecting his scruples regarding a few rites and ceremonies, appointed him one of the four kings' preachers in Lancashire, with a stipend of £50 a year, a larger income than he had ever before received from the Church, his three other fellow preachers being Michael Salson, William Foster, and William Harrison. (Cooper's *Athen. Cantab.*, 8vo., 1861, vol. ii. p. 451.)

Mr. Holland Watson states that Mr. Richard Midgley married Grace, one of the eleven daughters of Arthur Assheton of Rochdale, Esq. (whose son became of Clegg Hall *jure uxoris*), and relict of Thomas Buckley of Buckley, Gent., who died in 1588, which marriage would connect him with many neighbouring families of consideration, all of whom he no doubt influenced and impressed no less by his teaching than his example. This lady must have been a second wife, and married to Mr. Midgley after 27th March, 37th Elizabeth, 1594, as by copy of the Court roll of that date she took certain lands from Sir John Byron within his Manor of Rochdale as "Grace Buckley of Buckley, widow" (*Lanc. MSS.*, vol. vii. p. 4); and the Vicar had two sons and a daughter previous to this date—Joseph, his successor in the living, and Henry, whose irregularities would be a source of great solicitude and unhappiness to his father, and who was buried at Rochdale 27th February 1609-10; and a daughter Jane, the wife of

William, son and heir of Arthur Bentley of Woodhouse near Rochdale Gent. and of his wife Elizabeth, daughter of Thomas Chadwick of Healey Hall Gent. Her husband's Will is dated 1604,\* and he was buried at Rochdale 27th February 1604-5, leaving a son Arthur Bentley of full age, and the heir apparent of his grandfather. This ancient and respectable family continued to reside at Woodhouse in Spotland until the middle of the last century, and were, generation after generation, practitioners of physic.

The wife of Mr. Richard Midgley, the pious and venerable Vicar, was buried at Rochdale 24th February, 1603-4, and he himself found sepulture there on the 30th May, 1609, aged about 79 or 80 years. His Will has not been discovered either at Chester or York, and he probably died rich in nothing but good works, having only his example and blessing to bequeath to his family. [In the notice of his interment in the parish register it is somewhat remarkable that the usual form of clerical entry is deviated from and it is merely recorded "Mr. Richard Midgeley, on the 30th Maie, 1609." He was not to be recognized as a clerk. (*Lanc. MSS.* vol. i. p. 188.)] It may be said of him as of his great predecessor in faith, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people." (*Gen.* xxv. 8.) "Sublatum ex oculis querimus."

[The following references to this Vicar may be collected here.]

22 Dec., 1592. John Wild, Minister of the Gospel of Jesus

\* This will runs as follows :—"23 feb'ry 2 Jac. William Bentley of Ratchdall, yeom. to Jane my wyfe a 3<sup>rd</sup> of all, to my brother Mr. Michael Bentley xx<sup>li</sup>, to my bro'-in-law Thomas Buckley x<sup>li</sup>. To Jonathan and Samuel Mydgley 10<sup>s</sup> a peice, to Rebecca and Ruth Mydgley v<sup>s</sup> a peice, to every one I am uncle to 11<sup>s</sup> vi<sup>d</sup> a piece, all the residue to Jane my wyfe and Arthur Bentley my son, except vi<sup>li</sup> xiii<sup>s</sup> iv<sup>d</sup> which I leave to Elizabeth Bentley my sister. Jane my wyfe ex'or, and I desyre my father in law Mr. Mydgley and my own Father to be overseers.

Witnesses JOSEPH MYDGLEY, M.A., Clarke

ARTHUR BENTLEY,

p<sup>r</sup> mee THOM. BUCKLEY, Script.

I owe ffrauncys Morton x<sup>li</sup>.

(*Lanc. MSS.*, vol. vi. p. 259.)

Christ, at Saddleworth, devises lands for the use of a godly preacher there to be provyded and nominated by *Mr. Midgley, Vicar of Rochdale*, and Mr. Hunt, Minister of Oldham, &c. (*Lanc. MSS.* vol. xxvii. [97.])

26 June, 1593, John Buckley, of Manchester, Preacher of the Word of God, leaves xx<sup>s</sup>. to the poor and needy of the towne of Rachdale to be distributed at the discretion of Mr. Butterworth, of Belfield, and *Mr. Midgley, Vicar of Rachdale*.

16 Feb., 1593-4, The will of Arthur Asheton, of Clegg Hall, Gent., of this date was proved and the executors sworn before *Mr. Richard Midgley, Clerk, Vicar of Rachdale*, and Laurence Hey, Clerk, Curate of Milnrow. (*Ibid.*)\*

[At the court of Sir John Byron, held at Rachdale, 6 May 38 Eliz., 1595. "*Item.* Joseph Richard Midgley *clerke* and Grace his wife and Radulphus Smith *versus* Thos Healey de Healey, the s<sup>d</sup> Tho. obstructed the roads of the afores<sup>d</sup> Joseph, Grace and Ralph in Tod-lache in Spotland upon lands lately improved there viz., one way leading between the tenement of Raph Smyth, *i.e.* a lower gap & y<sup>e</sup> common upon Monstone Edge; one other way leading between the tenement of the afores<sup>d</sup> Raph viz. a lower gap afores<sup>d</sup> and a parcel of land called Stoneyheys; and one other way from the Tenement from lower gap to the mill of Buckley. Tho. Healey denies the Plea of Trespass, the Jurye decide that Raphe Smythe shall have a way which leadeth from Lower Healey to the common." (*Ibid.* vol. ii. p. 33.)]

On the 5th October, 38 Eliz., 1595, Richard Midgley, clerk, alienated by sale a small copyhold estate of two acres at Trough near Whitworth, to James Chadwick of Tongend in Spotland, yeoman. (*Ibid.* vol. vii. p. 8.)

28 Aug., 1596, The will of James Hallywell, of Pike House, Gent., was proved and the executors sworn "*coram Magro. Richd. Midgeleye sacri verbi concionator in festo Ascensionis, 1596.*" (*Lanc. and Chesh. Wills*, part iii. p. 127.)

\* The vicar was for a long time a surrogate for the Bishop of Chester, which accounts for this and a later entry.

20 October, 1597, Richard Midgeley, Vic. of Rachdale, and Edward Asshton, Parson of Middleton, were attesting witnesses of the will of Thomas Leigh of Alkington, Esq., but not legatees. Midgley styles himself *Vicar*, although his son held the Benefice.

1595, Sept. 7. JOSEPH MIDGLEY, M.A., son of the preceding, was born at Rochdale about 1567, educated first at the Grammar School of Rochdale, and afterwards at Emanuel College, Cambridge (the first Fellow, and in 1588 the President of which was his kinsman, Charles Chadwick, D.D.), and became Curate to his father before 1590. He was collated to the Vicarage of Rochdale 7th September, and instituted on the 7th December, 1595.\* He married at Rochdale 21st September, 1595, Esther daughter of—and had issue Rebecca, baptised August 1st, 1596; Jonathan, baptised October 16th, 1597; Samuel, baptised February 11th, 1598-9; Ruth, baptised April 18th, 1602. His wife was buried at Rochdale Church 12th June, 1603. He was a remarkable man, possessing a mind of greater activity than power, embracing all the theological opinions and crude notions of his religious and benevolent father on trifling subjects, and maintaining them with far more pertinacity than judgment, although he might not perhaps materially aid their progression. He had not learnt that that is the best belief which, according to Fuller, is neither over-forward nor over-froward, which, as it will not run itself out of breath with too much speed, will not be like a restive horse which no force can make to go further. (*Worthies' Lanc.*, vol. ii. p. 217.) Although a stern Puritan he was more of a Presbyterian than a nonconformist, and had little respect for Diocesan Episcopacy. He seems to have treated the remon-

[\* Rach. vicar, etc. Memorandum a blanke presentation made unto Joseph Midgely, clerke, M<sup>r</sup> of Arts, of the vicareidge of Rachdale in the diocesse of Chester, by my Lordes Grace the patrone thereof, voyd by the resignation of Richarde Midgeley, clerke, and delivered unto him by my Lorde Grace the third of November, 1595. (*Registr. Archiep. Cantuar.*, Whitgift, vol. xi. Add. MS., 6092 p. 986; Whitaker's *Whalley*, vol. ii., p. 420, note 2.)]

stances and counsels of his ecclesiastical superior with unbecoming sharpness, desiring some further but not very clearly defined Reformation of the Church (sighing, like Milton, for some "new Protestantism,") whereby he did more to disturb its unity in his own parish and destroy the usefulness of his pastoral ministrations amongst the sober minded, reflecting, and unprejudiced, than any of his predecessors. He disregarded the external polity of the Church, and questioned, like Cartwright, the principles of his good patron Whitgift, who did not merit the character for severity and harshness with which he is charged by the more illiberal Puritan writers; and the preferment of such a man as the younger Midgley proves that the opinion of Cecil, Earl of Salisbury, was founded on fact when he said "there was nothing more to be feared in Whitgift's government, especially towards his latter time, than his mildness and clemency," an opinion in which Hooker, who knew the Archbishop well, fully coincided. (Wordsworth's *Eccles. Biog.*, vol. iv. p. 372 & 241.)

[Soon after his appointment the Rectorial Tithes of Rochdale were again leased by the Archbishop, as appears by the following document:—

26 Dec., 1597, 40 Eliz. By Indre. of Lease between John L<sup>d</sup> Abp. of Cant. of y<sup>e</sup> 1 pt. & Sr John Byron of y<sup>e</sup> 2<sup>nd</sup> pt. The Abp. demised to Sr John the Rectory, Parsonage & Chapels & Tythes (except y<sup>e</sup> Patr. of Vicarage of R.) to hold for 21 y<sup>rs</sup>, subject to the stipends & paym<sup>ts</sup>. Rent £80. (*Lanc. MSS.*, vol. xi. p. 212.) They were again leased during Joseph Midgley's vicariate, as appears from the following abstract:—"1 June, 1606. By Indre of Lease betw Rich<sup>d</sup> L<sup>d</sup> Abp. of Cant. 1 pt. and Sr John Byron 2 pt. The Abp. demises as before for 21 years, subject as aforesaid." (*Ibid.*)

On Chancellor Yales's visitation on Sept. 13th, 1598, it appeared no surplice was used in the Church. The service was shorter than the book of com'on praier alloweth, by reason of Sermons. The Quene's injunctions were not read quarterlie, no perambulac'ons were used, and most parte of the

p'ish did eate fleshe in Lent. The Wardens were ordered "to poy'de a decent surples by alhallowtyde nexte of iv<sup>s</sup> iiiid a yarde & to walke the perambulation accord<sup>s</sup> to Lawe. The vicar, who had not called the children to be catechized, was admonished to do so. It is curious to read how at the same visitation John Bradley appeared to declare that his wife Alice had been wrongfully condemned at the Lancaster Assizes to be burnt for Witchcraft, and how she was accordingly absolved. (*Visitation Book of Dr. Yale, Lanc. MSS.*, vol. xxii. p. 178.)]

Whitaker, on the authority of Fuller, names that the scruples of the Vicar of Rochdale were brought under notice at the Hampton Court Conference in 1603 by Bishop Chaderton [who pressed that the wearing of the surplice and the use of the cross in baptism might not be urged upon certain ministers in Lancashire, particularly upon the vicar of Rachdale (*Lanc. MSS.*, vol. i. p. 188.)] He was immediately rebuked by the retentive memory of Whitgift, who stated that he had been informed of the Vicar having a few years before dealt out the Sacramental Bread to the communicants in a common basket, and that a worse Churchman could not have been mentioned. This passage is referred by Whitaker to the elder Midgley, who was not at the time the Vicar, and the younger Midgley, to whom it is applicable, was entirely unknown to the historian of Whalley and also to his friend Colonel Chadwick of Healey Hall, who supplied him with much of the information relating to the parish of Rochdale.

[As Mr. Raines elsewhere says, it was not Bishop Chaderton, but old Edmund Chaderton, the Puritan Master of Emanuel College, who pleaded for Midgley and his scruples. The fact is reported by Barlow (*The Summe and Substance of the Conference*, London, 1605, p. 95):—"Onely master Chatterton of Emanuel Colledge (18th Jan., 1604), kneeling requested that the wearing of the Surplis and the use of the crosse in baptism, might not be urged upon some honest, godly, and painefull ministers in some partes of Lancashire, who feared that if they should be forced unto them, many whome they had wonne to the Gospell would

slide backe and revolte unto Poperie againe, and particularly instanced the Vicar of Ratesdale: hee coulde not have light uppon a worse, for not many yeares before, he was proved before my Lord Archbishop, (Whitgift), as his grace there testified, and my L. Chancelor, by his unseemely and unreverent usage of the Eucharist, dealing the bread out of a Basket, every man putting in his hand and taking out a piece, to have made many loath the Holy Communion and wholly refuse to come to church." (*Whitaker's Whalley*, vol. ii. p. 420, n. 2.) In regard to this method of distributing the elements Mr. Raines aptly quotes the *Homily on Peril of Idolatry*, part iii. p. 68, fol., 1640.] "St. Jerome commendeth Emperius, bishop of Tolose, that he carried the sacrament of the Lord's body in a *wicker basket* and the sacrament of his blood *in a glass*, and so cast covetousness out of the Church." Had this example occurred to Midgley?

[In 1603 we find Mr. Joseph Midgley making the following report to Chancellor Yale, of Chester. The original is preserved among the *Raines' MSS.*, vol. xxxii. p. 29. "Ryght Wor<sup>full</sup>, whereas Charles Belfield is charged by Thomas Mylne to be too familiar w<sup>th</sup> the said Tho. his wyffe I am desyred by the said Charles to informe yo<sup>r</sup> wor. of the testimonie of certaine his neighbours y<sup>t</sup> have come to mee to mak<sup>e</sup> request of their knowledge therein, one George ffarrer an honest man affirmeth confidently unto mee that the wife of the said Thomas Mylne said unto him shortly after the busenesse imputed to the said Charles That her husband had layde waite to catch the said Charles any tyme of six weeks then next before and that shee knew her husband was hidden in the barne at the tyme when Charles came into it reporting it as a set match betweene Thomas her husband and her to get this advantage of Charles to winne their further purpose against him. And to the like purpose Also the wyffe of one Henry Kirshagh hath declared that the said wyffe confessed unto her in effect touching the said confederacie. And these two persons thus informinge mee beinge of honest accompt amongst their neighbours do professe they wil be readie at all



tymes being lawfully called thereunto to tak their corporall oath in confirmaconn of the reported p'misses, w'ch things being so materiall to the discoverie of a lewd practise I have thought good to signifye to yo<sup>r</sup> Wor. that yo<sup>u</sup> may (have) some ground of any such further proceedings as yo<sup>u</sup> shall think good to directe in this behalff. And so I hartily bid yo<sup>u</sup> farewell in Christ.

Rachedale, May xxixth 1603.

Yo<sup>r</sup> Wo<sup>r</sup> ever in y<sup>e</sup> Lord,

Joseph Midgley,

Vic<sup>r</sup> of Rachedale."]

[Oct. 3, 1604. In the p'ish church of Aldford, before the Rev<sup>d</sup> father Richard, Bp. of Chester. "Quibus die et loco appeared p'sonally Richard Midgley senior clerke, Joseph Midgley, clerk vicar of Rachdale, William Burne cl'k (of Manchester) Ellis Saunderson cl'k vicar of Bolton James Gosnele (of Bolton) Thomas Hunt (of Oldham) Richard Rothwell, James Ashworth and Edward Walsh, vicar of Blackburn who were required and admon<sup>d</sup> by the s'd Rev'd Father to conform to all the ceremonies of the English Church and the Laws of the Realm in Causes Eccles<sup>l</sup> and the sd Rev'd Father monished all and each of them to subscribe *ex animo* to the 3 articles in the Canons of 1603 on or before the 28th Nov. next and monished all & each of them to appear on the sd daie betwene the hours of 9 & 11 in the fore-noone in the s'd place. Mr. Langley (of Prestwich) to appeare on the same day. (*Correction Bk. Cestr., Lanc. MSS., vol. xxii. p. 176.*)

From an Ecclesiastical Inquisition taken in the year 1605, at Rochdale, in the presence of the Vicar, it was ascertained that the Communion was celebrated sitting, that the Vicar refused to observe the order of Communion, did not wear the Surplice, nor "a Cloke with Sleeves," did not use the Cross in Baptism, and did not catechise the last year, nor had the parish perambulation, whilst James Clegg had intruded himself into the Church in service time, being excommunicate; the Wardens had not made a terrier of the glebe lands, and it was in evidence that they

had eaten flesh in Lent. (*Visit. Book of Archd. of Chester ; Lanc. MSS.* vol. xiv. p. 334.)]

3 Dec. 3 Jac. Richard Holte, schoolmaster of the Grammar School of Rachdale, by will of this date orders such somme to be paid [to his three sisters] as shall be sett down by Mr. Joseph Midgley, vicar of Rochdale, Mr. Holte the younger, of Ashworth [and his father-in-law, William Marcrofte, clarke], and he bequeaths to Mr. Midgley, the Vicar, "Buden's Commentaries upon the Greek Tongue." Invent. made 17th Dec., 1605.

[Barlow, in the work already cited, referring to the Hampton Court Conference and its treatment of certain lapses of the clergy, continues:—"My Lord of London . . . humbly desired his Majestie that a time should be limited, within which compasse they should conforme themselves, To which his Majestie readily assented, and willed that the Bishoppe of the Diocesse should set them downe the time, and in the mean while conferre with them, and if they would not yield, whatsoever they were, to remove them after their time expired (*loc. cit.*). This policy was carried out in regard to our vicar.]

It is not unlikely that Archbishop Bancroft, assuredly no Puritan, was instrumental in his deprivation, as he indignantly refused to own any spiritual allegiance to the See of Canterbury, or, as it may be inferred from proceedings commenced against him in 1604 and 1605, any adequate subordination to his own See of Chester. These and similar deviations from the prescribed rules of the Church induced Bancroft on the 22nd February, 1606-7, to nominate a successor, who was instituted to the Living on the 9th March, "per deprivationem Josephi Midgley M.A. ultimi Vicarii."

His principal enemies were the Jesuits, the Bishops, and the Ecclesiastical Courts, and he concentrated all his energies and exerted all his powers to crush them, not with weapons wielded by a cool and clear judgment, but by the exercise of an arbitrary and despotic authority. Much as he deprecated absolutism in others who resisted his overbearing pre-

tensions, it is not to be denied that his own acts were based on the same objectionable principle. Like his great master, Calvin, he was also a redoubtable opponent of the middle ages, and of their forms in Church and State, hating them with a fierce and unquenchable hatred; and that fearful symbol a flaming sword, openly depicted upon the title page of the old editions of "the Institutes," would often be gazed upon by this stern Vicar with lingering affection, as it was a weapon constantly in his hand, and brandished for the very creditable purpose of defeating error and promoting peace, although it may be feared his object was not always attained. He presented to Bishop Morton, but in what capacity does not appear, the "Abridgment of the Lincolnshire Ministers' Reasons for Nonconformity," and the Bishop subsequently published an "Answer" to it, but at this time Midgley was out of communion with the English Church, and it was not merely certain rites and ceremonies of the Church but the Church herself which he and some of his fellow "Reasoners" objected to. The Separatists regarded the Church as the Scarlet Lady of Babylon, and denounced her existence, whilst the non-conformists merely disapproved of some parts of her ritual. They adhered to the Presbyterian platform and discipline, which they wished to impose upon the English Church, and to this party Midgley belonged.

26 Feb., 1608, Joseph Mydgley, clarke, appears as a witness to the will of Robert Butterworth, of Birchenley. (*Lanc. MSS.*, vol. vi. p. 264.)

22 March, 1608-9. Anthony Holte of Spotland, Bachelor [*inter alia* orders his executors to pay xx<sup>s</sup> to a certain woolman in respect that he bought a pack of wool of him w<sup>ch</sup> when he had weighed it he found was more by a stone than he had bought. He also willed that his niebors who came to his funerall should have 2<sup>d</sup> apiece bestowed on them in drink and bread, and concludes, "Mr. Midgley to preach for mee." Joseph Midgley, M.A., and John Greave are the witnesses. Invent. made 4 April, 1609. (*Ibid.* vol. xxvii. p. 117.)

Mr. J. E. Bailey, F.S.A., tells me that in the scarce life of John Aingier, of Denton, by Oliver Heywood, the latter enumerates the names of famous Lancashire ministers, and among them the two Midgeleys of Rochdale.]

Mr. Thomas Paget, Incumbent of Blackley near Manchester, in the Preface to his "Defence of Nonconformity," says, that Mr. Joseph Midgley, after his deprivation, practised as a physician, like his kinsmen the Bentleys, and was prosecuted for refusing to kneel at the sacrament. After the death of his father he removed from Rochdale, and in 1614 was living at Overbree near Halifax, being named in that year as a trustee in an Indenture respecting Coley Chapel, so that he had renounced his Presbyterian views, and again taken refuge in the Church which he had once so harshly assailed. (Watson's *Halifax*, p. 655, 4to.) It may be inferred that he had accepted certain views hastily, rejected them summarily, afterwards rushed to bold conclusions, and perhaps after more searching examination and more ample deliberation under the wise guidance of the learned Dr. Favour, returned to the old creeds and to the old lines of thought. If such were the case he was at once an honest and sincere Christian, and not unworthy of his father.

His Will, dated at Halifax 16th January, 1627-8, was proved in the Exchequer Court of York October 16th, 1637, and in it he bequeathed legacies to John Boyes with whom he then dwelt, to his "honest friend and partner" Mr. Richard Tattersall, to his cousin Richard Briggs, and to his "good friend" Mr. Nathaniel Waterhouse. He also provided for his son Jonathan Midgley, who had been "at the University," for his son Samuel, "a free-man of London and late apprentice to Mr. Mayne," and for his son-in-law Isaac Waterhouse, bequeathing to his daughter Rebecca Midgley "the Geneva Bible which had belonged to his honoured father Richard Midgley and also Calvin's Institutes and Mr. Perkin's Workes," and appointing his son Jonathan sole executor.\*

\* For some account of the Rev. Joseph Midgley, son or grandson of Jonathan

His daughter Ruth, who died 30th May 1627, married Isaac, eighth son of Michael Waterhouse of Woodhouse in Skircot, in the Vicarage of Halifax Gent. Nathaniel Waterhouse, the princely benefactor of Halifax, was brother in half blood of Isaac, and by his Will proved at York in 1645 bequeathed legacies to his nephews Isaac and John Waterhouse, who are described as "the sons of Isaac Waterhouse of Halifax and of Ruth his wife, daughter of Mr. Joseph Midgley, late of the same, deceased." (See *Lanc. MSS.*, vol. i. pp. 187-192, 350, and vol. xiv. p. 51; *Mem. of Rochdale Gram. School*, 8vo. 1845; Parker Society's *Life of Bp. Pilkington*, part vii. Works, p. 659; Whitaker's *Hist. of Whalley*, p. 442; Brook's *Lives of the Puritans*, vol. ii. p. 163; Strype's *Annals*, vol. ii. *Appen.* p. 75; Fuller's *Church Hist.* b. x. p. 20; *Not. Cestr.*, vol. i. p. 9, *Note*.)

["The ensuing Records are from the Rochdale *Par. Reg.*, and relate to Mr. Midgeley the younger:—

A.D. 1595. Joseph Midgley Clerke cū ux ye 21 of September.

Rebecca filia Joseph Midgley Curate Aug. 1, 1596, bap<sup>d</sup>

Jonathan fil Joseph Midgley cleric October 16, 1597 do.

Samuel fil Josephi Midgeley cler Feb. 11 1598-9 do.

Ruthe filia Josephi Midgley cler<sup>c</sup> April 18. 1602 do.

Esther wife of Joseph Midgley clerk buried 12 June 1603.

uxor Richard Midgeley cler. 22 febr 1603-4.....buried.

Mr. Richard Midgeley bur<sup>d</sup> on the 30 Maie 1609.

Mr. Henrie Midgely bur<sup>d</sup> on the 27th febr 1609-10—probably a Brother of the last Vicar. I think, says Mr. Raines, it is worthy of note that Mr. Midgley, junr., & all his children bear scripture names. Grace, however, is not hereditary, and sometimes pious parents, like Eli, have very immoral children. I much fear that the following

Midgley, M.A., of Christ College, Cambridge, born in 1655 and died in 1704, Minister of Thirsk, in Yorkshire, and of his talented son, the Rev. Robert Midgley, M.A., of Trinity Hall, Cambridge, Minister of Hushwaite and Master of Coxwold School, in the County of York, see Nichol's *Lit. Hist.*, vol. i. p. 767, *et seq.* There is an engraved portrait of the last named Midgley, who died 24th May, 1761, æt. 78. His nephew (by marriage) was the Rev. Anthony Temple, M.A., Master of Richmond Grammar School, and, who dying in 1795, was succeeded by the Rev. James Tate, M.A., Canon of St. Paul's, who speaks with affection of Mr. Temple as his preceptor, his patron, his friend, the great promoter of his academical education, and, under heaven, the principal though not the only founder of his present and future fortune. (*Gent. Mag.* vol. lxxii. pt. ii. p. 1213; vol. lxxiii. pt. i. p. 236.)

entries may have been the source of bitter grief to the family of old Mr. Midgeley, and that the cause of it was a thoughtless and depraved son, who terminated his career in early life. If my conjecture be right this son died in 1610, and as I did not observe his Baptism entered in ye Register book, he must have been born anterior to 1583 ye first year in which the Registers which have been preserved commence.

Arthur fil Henry Mydgeley & Alice Wyld paroch de Oldham bap 14 Jan 1592.

A bastard child of Henry Mydgeley's bur<sup>d</sup> 27 March 1592.

Joseph son of Henrie Mydgley & Jane Healey bap 10 March 1599 Illegitimate.

The former seems to have survived (& the second entry must have been another proof of the incontinency of this frail person) as I find 22 years after his birth that he has commenced following the example of Deucalion, having provided himself with a Pyrrah.

Arthur son of Arthur Midgeley bap 19 febr 1614-15.

John 12 Oct. 1617. Jane 20 June 1619. John 25 Nov. 1621.

Uxor Arthur Midgley 25 January 1643 buried.

These are the only names of Midgley that occur in the Register Books, so far as my memory serves me, until within the last century. The only family of this name residing at present (*i.e.*, date of vol. 1 *Lanc. MSS.*) in the Parish are Quakers living at Buersill, and originally from the neighbourhood of Littleborough. It is by no means improbable that the descendants of the Puritans should embrace the visionary and romantic notions of Geo. Fox, although the present head of the family is the *first* who professed to favour them." (*Lanc. MSS.*, vol. i. pp. 189-90.)]

1606-7. RICHARD KENYON, son of Richard and grandson of William Kenyon, of Manchester, gent., was probably educated in the Grammar School of his native town, and afterwards at Cambridge, where he graduated B.A. and M.A. His family were well connected, and practised the law in Manchester, being styled for two or three generations "Barons of the Duchy Court of Lancaster." (Barrett's *MS. Ped. Cheth. Libr.*) William Kenyon, gent., uncle of Richard Kenyon, was Clerk of the Peace for the County Palatine, and Surveyor of Green Wax, and by his Will, dated 28 May, 1572, bequeathed legacies to the vicars, deacons, and curates of Manchester Church, and also sums of money for the reparation of Manchester and Prestwich Churches. (*Lanc. and Chesh. Wills*, 2nd portion, p. 258.) From a younger son of a second marriage descended the Kenyons of Peel, ancestors of the Lords Kenyon.

The heads of the parent house of Kenyon had been long settled as landed proprietors, and amongst the lesser gentry, not

heraldic, in the parish of Manchester, and also tenants of the Collegiate body, being mentioned as such in their Charter of 1578 and 1635.

Richard Kenyon, M.A., was elected a Fellow of the Collegiate Church of Manchester in 1601-2, on the death of Dean Nowell, (*Chapter Regr.*) and was collated to the Vicarage of Rochdale, 22 Febr., and instituted on the 9 March, 1606-7, by Archbishop Bancroft, on the deprivation of Mr. Joseph Midgley. (*Lanc. MSS.*, vol. xxii. p. 64 and 176.)

[The record of the presentation runs as follows : Rich<sup>s</sup> Prov. div. Arch. Cant. Rector et proprietor Eccle. Paroch. de Rachdale Cestr. Dioc. ac indubitate patroni Vicar. pfa't unarum capellis eidem annex. sive ab eadem dependen. Reverendi in Christo patro Georgio—ad Vicariam perpetuam Eccle. paroch. de Rachdale unarum capell. eidem annex. p'dct vestræ Cestr. Dioc. per deprivationem Josephi Midgley. ultimi vicar. et incumben. ib'm Rico Kenyon Cler. in Artibus Magr. vobis present. In cujus, &c. datu. in Manerio n'ro de Lambeth 22 Februar. milesio. sexcentes. sexto Reg. Dom. Jacobi 4to et Scotiæ 40 et Nostro translat. anno tertio.

R. Cant<sup>s</sup>.

(*Lanc. MSS.* vol. xxii. p. 116.)]

On the 24 May, 1611, Richard Kenion, Clerk, Vicar of Rachdale, by virtue of Letters of Induction from George, Bishop of Chester, legally instituted John Langley, M.A., to the Rectory of Prestwich in the presence of Robert Holland, *James Langley* (clerk ?) and John Glover (*orig. penes me.* F. R. R.)

[On the visitation of Rochdale on June 4, 1611, it was found there had been no perambulat<sup>n</sup>, there was no cushion for ye pulpitt or cloth for the Com'union Table and a sepulter. (*Mr. Fuell's Book, Lanc. MSS.*, vol. xiv. p. 334.)]

He was also nominated [in 1615] to the Rectory of Stockport, in the county of Chester, by John Warren, of Poynton, Esq. (*Ibid.* p. 68.) His name does not occur in Ormerod's Catalogue of the Rectors of Stockport ; but according to J. P. Earwaker, Esq., F.S.A., he was "presented to Stockport May 23, 1614, by *John Langley, Clerk* ;" probably he was *Instituted* only by Mr. Langley. On the 1 Aug., 1615, Edward Doughtie, M.A., Dean of Hereford, and Chaplain to James I., was instituted to the Rectory of Stockport on the nomination of the King, "on

account of the outlawry of John Warren, Esq., for *Simony*," but he acted at Rochdale as a Surrogate of the Chancellor of Chester on the 8 April, 1615, and is styled "Rector of Stockporte." (*Lanc. MSS.*, vol. vi. p. 271.) At that date and in Oct., 1616, Richard Kenyon, M.A., is described as "*nuper* Rector de Stockport." He had held the living for a short time only, as Mr. Richard Gerard died Rector 1614. It is to be feared that he had not obtained the benefice canonically, and such men as Midgley would regard a pluralist of this stamp with feelings of horror. [A good proof of this is to be found in the following sentence, from a work previously quoted, namely, *A Reply to Dr. Morton's generall Defence of three nocent Ceremonies*, by William Ames, 1622, p. 27, where we read: "I would know of the Def. also whether all or the most of them which are in the Ministerie be orderly and discreet men in that religious meaning which belongeth to Ministers? This I am sure of, the voyce of all the country goeth cleane otherwise. When Mr. Midsley and his sonne after him were silenced at Ratsdel, *all that country knoweth what* an orderly discreet Preacher came in his place." (Whitaker's *Whalley*, vol. ii. p. 420, note 2.)]

George Kenyon, of Kersall, the elder, gent., by Will dated 17 June, 1611, and proved in 1613, at Chester, appointed his "*Cozen Mr. Richard Kenyon*, Vicar of Rachdale," and Ellis Ainsworth, his Overseers. Shortly after this time, the Kenyons, who had lived for two or three generations in good repute at Kersall, sold their paternal estate to the Levers, settled in London as distillers, and became bankrupts. (*Miss Atherton*, 1856.)

Having been elected Fellow of Manchester College during the wardenship of Dr. Dee, and collated to Rochdale Vicarage by Archbishop Bancroft, Mr. Kenyon would not be of the Puritan type, but would be a supporter of Episcopacy, opposed to the popular notion of church discipline, and also to some of the doctrinal views of his colleagues at Manchester. He was the friend of Charles Chadwick, D.D., Senior Fellow and President of Emanuel College, Cambridge, and Chaplain to Queen



Elizabeth and James I. (*Hist. of Chadwick Fam.*, p. 565), and John Chadwick, of Healey, gent., by Will dated 12 August, 1614, gave "10s. to Mr. Kenyon (Vicar of Rochdale), to preach for the instruction of such as should be gathered together at his burial," and dying at the great age of 103 years, was buried at Rochdale 30 January, 1615. (*Ibid.*)

His name nowhere occurs in the Parish Register of Rochdale, and it is more than probable that he was only occasionally resident. Dr. Whitaker could learn nothing of him or of his incumbency, or whether he terminated it by death or resignation. (*Hist. of Whalley*, vol. ii. p. 421.) It appears from the Manchester Register of Burials that "Mr. Richard Kenyon, one of y<sup>e</sup> fellows of y<sup>e</sup> College," was buried there on the 27 July, 1615. His Will is not registered at Chester, but the inventory of his effects is there: It is dated 8 August, 1615, and the effects were appraised by Francis Lockyer, Roger Rogerson, John Dawson, and Henry Southworth, all Manchester men, some of them lawyers. The following are extracts: "His Apparel, 31/6, 2 fyne table Napkins and 12 coarse table Napkins, 9s., one Pewter Bibb and a Ladle, 12d., a Case of Trenchcords 6d., two Table Cloths 5d., a Greate Meale Ark, 12s., 1 Night Capp and 7 pair of Cuffes, 7s., 2 Shirtes, 7s., 5 Glasses, 3/4, one p<sup>r</sup> of Sizors 4d., two Green Carpetts 4s., a Pistoll, 3/4, a Sugar Loaf, 11s. In payres of bootes, shoes, pantafooes and boote hose 24s., a nest of 8 boxes 7s., in Dorinx or hangings about y<sup>e</sup> chamber 4l. 9s. 0d., a Close Stoole 7s., in goulde and silver 23/9, a litle goulde Ringe 20s., a large table and a fforme 30s., two ould silver spoones and 5 guilt spoones 3l. 10s. 0d., a guilte Salte and a Playne Silver Bowle 3l. 8s. 0d., a table cloth, a dozen of Napkins, & two pillow bears 36s., a new fashyon Table 10s., two Chayres, wherof one ys at John Barrett's, 10s., a dozen and halfe of Trenchards 12d. In Barley, 4l. 6s. 8d. Three Horses and one Mare with Bridles and Saddles 22l. 0s. 0d. In Books 14l. 18s. 3d."

Indorsed, at the top over the page, "Inventorie, dum vixit

Rector de Stopport," 28 Sept., 1615 ; but this is not given, and the above seems to refer either to Manchester or Rochdale.

The name lingered at Rochdale during the 17th century, and in the latter part of the following century John Kenyon, gent., died at York, and founded a Charity at Rochdale for apprenticing poor boys and girls to trades, the Vicar of the parish to be one of the trustees. It has been said by Mr. Elliot, the old attorney, and others, that this benefactor was descended from "Vicar Kenyon," but I have seen no evidence of the fact.

1615. HENRY TILSON, son of Henry Tilson, was born in Midgley,\* in the parish of Halifax, and baptised at the parish Church on the 13 of Oct., 1577.† He was entered a student of Balliol College, Oxford, in 1593, became B.A. in 1596, M.A. in 1599, and elected Fellow on Bp. Skirlaw's foundation of University College. (Dr. Tho. Zouch's *Yorks. Biog.*, vol. ii. p. 421). In October, 1615, at the age of 38, he was collated by Archbishop Abbot to the Vicarage of Rochdale, on the death of Mr. Kenyon, and seems to have resided upon his benefice for many years. The register books of the Parish Church seem to have been kept by him, and the entries are probably in his neat hand-writing. [In the very curious and singularly amusing diary of Nicholas Assheton, of Downham, Esq., kept in the years 1617-18, is the following entry :—"1617 Apr. 29 wth coz. Ralph to Ratchdalle, saw Mr. Tillson, not well" (*Lanc. MSS.*, vol. i. p. 311.)]

Richard Linney, of Rochdale, yeoman, by will dated 12 March, 1618-19, gave a legacy to his brother-in-law, Jordan Chadwick of Healey, gent., "to Mr. Henrie Tilston, clerke, Vicar of Rachdale, my best cloake, and one Greeke lexicon," and appointed his uncle, John Chadwick, D.D., executor. On the 4th day of June, 1620, he married, by licence, at Milnrow, Grace, daughter of — Chadwick, a wealthy tradesman living

\* It is worthy of note that Bishop Farrer, as well as Richard Midgley, the energetic vicar of Rochdale, and Bishop Tilson were all born in Midgley in Halifax parish.

† Henricus fil. Henrici Tylson de Mydgeley bapt. 13 Octob. 1577. (*Halifax Regr.*) Neither Watson nor Whitaker had searched the parish register for his birth.

at Clegg Hall, and probably a branch of the Chadwicks of Healey Hall, although unnoticed in the elaborate pedigree of that family in the College of Arms.\*

Mr. Tilson's children baptised at Rochdale were, Dorothy, bap. 1 July, 1621; Henry, bap. March 14, 1623-4; Margaret, bap. May 7, 1626; John, bap. Nov. 16, 1628; Nathan, bap. Jan. 30, 1630-31; and Thomas, bap. May 15, 1636. (*Rochdale Reg.*)

[The following curious document is signed by the Vicar, and refers to the granting of a pew in 1621, to Edward Leigh :—

We the Vicar and Chuchwardens of the Parish of Rachdale for the yeare of our lord god one thousand six underth twentie and one with the free consent of the gentlemen and cheefe yeomen of the saide parish wee have given oure aprobacion and allowance to Edwarde Leigh of Rachdale towne for to erect and set by a forme in a vacant place overagaynst the litell doore of the south syde of the parish Church of Rachdale on the oute syde of the chancell to the use of him the said Edward Leigh his wife and familie theire to sit and heare devine service and sermon in which yeare above saide wee vewed the saide forme beeing ther erected and bilded at the proper coste and charges of him the saide Edward Leigh in the place afforesaide and wee doe fynde the same to bee very decentlye and convenientlie placed and in no sort offensive or troublsome to anie one of the inhabitance of the said parish of Rachdall in witness whereof wee have subscribed oure names the 21 daie of Marche 1621.

Rs. etc.

JO. HOLTE.	SEVILE (?) RATCLIFFE.	
ALEXAND <sup>r</sup> BUTERWORTHE.	EDMUND HOWORTH.	Approbatus p. me.
JOHN BELFELD.	WELL (?) BUCKLIE.	HENRICUM TILSON.
ALEXANDER KERSHAW.		Vicarium de Rachdale.
	SAM. HAMER.	
JORDAN CHADWICKE.	GIRRED SCOLFEILD.	
RICHARD ENTWISTLE.	EDMUNDE WHYTHRADE.	
JOHN CHADWICKE.	WILLIAM BUTERWORTH.	
	EDWARDE LEIGH.	
ALEX <sup>r</sup> COLLYNGE M marke.	JAMES J. S. STOTT his marke.	
WILLIAM GREAVES his A marke.	RANDALL HEALEY.	
JAMES BARLOW.	ROBERT R. H. HARDMAN	
	his mark.	
	ABRAHAM A KERSHAW	
	his marke.	

(*Lanc. MSS.*, vol. i. p. 2.)

\* [In May, 1620, a dispensation or licence was granted by Dr. Bridgeman, Bishop of Chester, to the curate of Milnrow, to marry Henrie Tilson, Clarke, Vicar of Rachdale and Grace Chadwick. (Register of Licenses at Chester for this year, p. 316. *Lanc. MSS.*, vol. ix. p. 329.) The marriage is entered in the Rochdale Parish Church Register, but in faded ink and evidently at a later date.]

In the survey of the townships of Castleton and Butterworth, parcel of the manor of Rochdale, then in possession of Sir Robert Heath, Attorney General, made in 1626, we have the following entry :

. . . . Tilston vicar of Rochdale holdeth the Vicarage and severall parcells of Glebe lands thereunto belong<sup>g</sup> and hereafter part<sup>y</sup> ment<sup>d</sup> by the Guifte of ye R't Revd father in God George Lo. Archbushopp of Canterbury to whose See the right of p'senta'con belongeth as often as it shall fall vacante w'ch is valued in the Kings Bookes p' ann.

p'ticular.	Quant.			Val. p. an.		
	A.	R.	P.	£	s.	d.
The vicarage Howse & site consist <sup>g</sup> of Courts, Gardens & all necessary howses of office hereunto belong' & two ten <sup>ts</sup> to the same adjoin <sup>g</sup> called Brande field (now called Broad Field) & Sparrow Hill consist'g of sev <sup>l</sup> closes of arr. & past. adjoin'g West on ye side of the Church & contain <sup>g</sup> altog <sup>r</sup> .	51	3	0	10	10	0
The Church & Church yard cont.	1	2	20			
Three small Ten'ts 12 closes of med. & past. adjoin <sup>g</sup> North on the Church yard extend <sup>g</sup> to Rochdale Bridge & the River of Roch cont <sup>g</sup>	0	6	3	3	10	0
A close of Medow called the Vicarage meade lying on the North Side of ye River of Roch	2	3	5	2	15	0
Two other ten'ts & the Schole House called the Sydars and Bellow Flatt (now called Belle Green) cont <sup>g</sup>	53	1	15	26	0	0
Diverse closes of arr. & past. called the Mosse ffields adjoin <sup>g</sup> East on the last close before ment' cont.	20	0	0	8	0	0
Another close of Pasture & Turbarie called Viccarage Mosse contain <sup>g</sup>	13	1	15	2	5	0
Sixe dwelling howses lying in Churche Street East & North on ye River of Roch.	53	0	20	26	0	0
Two closes of Medow lying on ye North side of the Roades cont <sup>g</sup> tog <sup>r</sup> .	5	0	30	5	0	0
IN TOTO	207	3	25	84	0	0

(*Lanc. MSS.*, vol. xxi. p. 5.)

In the same survey, but in Wardleworth Hamlet, we read :

. . . . Tilson Vicar of Rochdale holdeth two closes of Medow adj<sup>g</sup> west on the Gale and Harry road being p'cell of the glebe land belonging to the Vicarage being 5a. or. 30p. worth 3*l.* 6*s.* 8*d.* a y<sup>r</sup>. (*Ib.* p. 85.)]

Tilson became chaplain to Thomas, afterwards the great Earl

of Strafford, K.G., about the year 1630, and accompanied him to Ireland, when he was nominated the Lord Deputy in 1632-3. There is little doubt that Bishop Bridgeman refers to Tilson in the following paragraph of a letter addressed to Strafford, when Viscount Wentworth, on the 29 June, 1634,—“I cannot let this bearer depart out of my diocese (Chester) without a blessing on you for preferring of him, whom I have found a learned, painful, honest, peaceable, and religious minister, and such a one as (if you had commanded me to chuse you a chaplain) I could not have named one in my diocese whom I would sooner have recommended to you than this man. Long and long may you rule that kingdom with honour and happiness to it, and by promoting such as he, ever may you give scholars occasion to pray for you whilst you live, and to bless your memory when you are dead.” (Strafford's *Letters*, vol. i. p. 271.) To this distinguished nobleman he was indebted for his high but unhappy promotion in the Irish branch of the Church [for the king wished to present Dr. John Maxwell, Bishop of Ross—J.E.B.]. He was appointed Dean of Christ Church, Dublin, in 1634, his patent being dated Dec. 23, and he was installed the next day. (Cotton's *Fasti Hibern.* vol. ii. p. 42.) He was also Pro-Vice-Chancellor of the University there. In 1635 he was presented by the Crown to the Prebend[al stall of Monmohenock] in St. Patrick's Cathedral, Dublin, his patent being dated 11 May. (*Ib.* p. 174.) On the 22nd October in the same year he was nominated Archdeacon of Connor by the same patron, being instituted on February 19, 1636. (*Ib.*, vol. iii. p. 257.) In the year 1639, at the mature age of 62, he was raised to the See of Elphin (letter of Privy Seal, dated August 7, 1639, consecrated Sept. 23), being succeeded in his Deanery by his friend James Margetson, B.D., a fellow chaplain to the Earl of Strafford, and also a native of the county of York. This good man afterwards became Archbishop successively of Dublin and Armagh, and *ob.* in 1678. (*Ib.*, vol. ii. p. 43; Kennet's *Register*, p. 365; Whitaker's *Whalley*, vol. ii. p. 422, note.)

On the 3rd of April, 1635, whilst residing in Castle Street,

Dublin, he resigned the Vicarage of Rochdale, having held it nearly 20 years, and in the letters of resignation he styles himself, "Henry Tilson, clerk, M.A., Dean of the Cathedral Church of the Holy and Undivided Trinity, in Dublin," [as well as vicar of the parish of Rachdale.] The following is the record of his resignation:—

Pateat universis p' p'sent. quod ego Henric. Tilson Cler. Magister facultati Artium Decanus Eccl'ie Cathedralis seu undiv. et beat. Trinit. Dublin. necnon Parochie Rachdale Dioc. Cestr. Vicar resign. Vicar de Rachdale. Dated Castle Street, Dublin, April 3rd, 1635. (Bridgeman's *Register*, Chester.) Marked, Dean Tilson's Resigna<sup>n</sup> of Rachdale also the Present<sup>n</sup> and Bond. (Perhaps the Byrons as Lessees claimed the Patronage, but did not press their claim.) (*Lanc. MSS.*, vol. xxii. p. 118.)

It is curious, says Mr. Raines, that this resignation should only be dated on the 3rd of April, since his successor's institution took place on the 2nd of March. He also says, "I only find the name Tilson once in the Register (*i.e.*, of Rochdale,) except in relation to the Bishop's family, and probably this may be a sister or other relative of the vicar. In the register of weddings is this entry, "Edmund Taylor c'u Maria Tilson 7 Nov. 1625." (*Lanc. MSS.*, vol. i. p. 311.)]

It will be observed that his youngest child, probably called after his patron, was baptised at Rochdale Church the year following.

28th Sept, 1626. Henry Tilson, clerke, vic. of Rochdale, and others, *ver.* Alice Buckley, for an Inventory. Suit in Consist. Court of Chester. On the 10th of May, 1632, he was resident in Rochdale, and acted as a surrogate of the Chancellor of the Diocese. (*Lanc. MSS.*, vol. vi. p. 281.) [I cannot verify this reference.—H. H. H.]

The friend of Strafford, Laud, and Bridgman, he advocated and maintained their High Church views, as well as the old beliefs and the old ways. It is not to be supposed that the social disease which had prevailed in Rochdale during the time of the Midgleys had passed away. It had come to the surface, but in too hot and eruptive a form, and when the crisis had passed

there was a temporary collapse, but it was only temporary. Puritanism and Republicanism would find a strong opponent in Tilson, and he appears to have been like Strafford, firm, moderate, and wise; but he could not appease the fanaticism of the populace any more than Strafford could allay the frenzy of a furious mob.

Tilson quitted Rochdale, where he had resided for twenty years, if not in peace, at least in comparative privacy, for a dangerous eminence in the Church. His prosperity, however, was of short duration. The miserable Irish rebellion broke out with awful fury, and on the 16th August, 1641 (according to Archdeacon Cotton), his palace was attacked and pillaged, his library burnt, his goods destroyed, and, what added to the Bishop's troubles more than all, his son, Captain Henry Tilson, the Parliamentary Governor of Elphin, joined with Sir Charles Coote in urging on the rebels. [Sir James Ware says that on the 16th of August, 1645, he delivered the castle of Elphin into the hands of the Lord President of Connaught, and his library and goods were pillaged by Boetius Egan, the titular Bishop of Elphin, his damages amounting to £400. (*Hist. of the Irish Bishops*, p. 635.)] The Bishop fled from this scene of devastation to England, and found an asylum, through the liberality of Sir William Wentworth, of Wentworth, Woodhouse, and Sir William Savile, the relatives of the Earl of Strafford, at Soothill Hall, in the parish of Dewsbury. Here he performed all the functions of his apostolic office, and it is somewhat remarkable that he privately ordained in "the Bishop's parlour" at Soothill candidates for holy orders during the suspension of episcopacy. And by a strange coincidence, here he admitted to the order of priesthood one of his own successors in the Vicarage of Rochdale.\*

\* Watson, in his *History of Halifax*, says that having fled for safety into England—"Tilson settled at Soothill Hall, in the parish of Dewsbury, where some of his relations lived, and where he resided three years, intending to have returned, but never did. Having thirteen persons, however, in his family, and being stript of his income, he was obliged to have recourse to such means for subsistence as his station in

Mr. Raines says Soothill was the residence of Sir George Savile, Knt., who died before 1617. He married to his second wife Ann, daughter of Sir William Wentworth, of Wentworth, Woodhouse, Bart., and the famous Earl of Strafford married a daughter of Sir J. Savile. (*Lanc. MSS.*, vol. i. p. 311.)]

His lordship's circumstances were now poor and precarious, and he eked out his scanty income by officiating at a small chapel at Comberworth, for several years, and even when more than a septuagenarian, travelling weekly upwards of twelve miles to perform the duty for less than £16 a year. This appears from the following curious letter which he addressed, in 1651, probably to Sir George Radcliffe, the old friend and secretary of the Earl of Strafford, and himself a Yorkshire man: "I should excuse my idlenes, or my neglect, or my unthankfullnes since that I received your letter so longe agoe, and the booke (that good and usefull booke for these loose tymes) written by Dr. Tailer, w<sup>ch</sup> you sent me. I do confess that I am oftymes too idle and too much addicted to crastine delays, so that I am inforced to omitt sometimes (an undeniable buisines interveninge) what I was resolved to do the next day. But if ( . . . *habere gratias*) to have a thankfull mind will free a man from ingratitude, I shall never prove unthankefull. *Gratias etiam ago quam maximas*. I thank you, and thank you againe and againe, for all your former kindnesses, for the booke, and especially for the great love and affection you have alwaies shewed to me, and of late tyme to my poor children. But you shall knowe that I am not altogether idle, for I pray (after the Directorie of the Church of England), and preach everie Sunday at a place in the mountaines called Cumberworth, 2 myles beyond Emley (where I have by the way,

the Church put in his power; for this purpose he consecrated a room in the said hall, called to this day the Bishop's Parlour, where he privately ordained, and did weekly the offices of a clergyman, some of his neighbours being both hearers and benefactors to him, till Sir Wm. Wentworth, of Breton, out of compassion to his distressed circumstances, employed him to preach at Comberworth, allowing him a salary to support him. Thus was this prelate obliged to stoop to become a country curate." (*Op. cit.*, ed. 1775, p. 521.)



Lawrence,\* my Gaius or hoste). It was proffered me by a gentleman, Mr. Wentworth, of Bretton,† whom I never sawe savinge once before he sent unto me. And because it come (as all my Ecclesiastical livings and preferments have done) without my seeking and suite, and because it is a lay donative, and in his power to give or detain, and the ingag (engagement) was past in that parish; I tooke it to be pointed out for me by God, as a little Zoar to preserve my life, and did accept it, though it did not reach to 40 marke per ann. Besides I trust to do God service in the exercise of my ministerie amongste that moorish and late rebellious plundering people. When I first went to Rachdale, you may remember what the old ostler at the Baytinge‡ willed me to do—*Take with you (seid he) a great box full of tarre, for you shall finde a great companie of scabbed sheepe.* The first Sunday I preached in the forenoone and read service in the afternoone, and when I perceived by their murmurings that they must have 2 fodderings, I have made good use hereof, and where as I might have given them two sixpences, they are well pleased if I give them 2 groates for a shilling w<sup>h</sup> I intend to pay them, so childish they are in the right valuinge of God's coyne.§ I pray you let me heare how my hoble friend Monsieur Rochforth doth and his sonne. The good (but much distressed) Ladie I greatly pittied, yet rejoyced to see her so comfortably chereful. Tell them when

\* Laurence Farrington, rector of Emley. (Moorhouse *Hist. of Kirkburton*, p. 181; Whitaker's *Whalley*, vol. ii. p. 422, note 2.)

† Afterwards Sir Thomas Wentworth, knighted by Charles II., and created a baronet in 1664; *ob. s. p.*

‡ A small inn on the top of Blackstone Edge, between Ripponden and Littleborough. (Note by Mr. Raines, Whitaker's *Whalley*, vol. ii. p. 423, note 2.) Mr. J. E. Bailey, F.S.A., tells me that this letter is quoted in Scratcherd's *History of Morley*, and that the inn is there called "The Baiting Bull."

§ The Puritans, says Whitaker, required two sermons every Sunday, and the Bishop, who seems to have been an economist of his doctrine, probably meant by this whimsical figure that the people of Comberworth were better pleased with two discourses of twenty minutes each than with one of an hour. (Whitaker's *Whalley*, vol. ii. p. 423, note 33.)

you write that I am in health and cease not to pray for them. And when you meet with my brother Rochester present my service, and to Dr. Smith remember my love, and I shall be glad to heare the continuance of yo<sup>r</sup> health and welfare. My brother John p'sents his service, and we remember you at Fox hall. God have you in his keepinge.

Yo<sup>r</sup> ever obliged friend,

Soothill, the 2d of April, 1651.

HENRIE ELPHIN.

Dying at Soothill Hall, the Bishop was buried in Dewsbury Church, according to the following entry in the parish register :—  
"Henry, Lord Bishop of Elphin, buried the 2d day of April, 1655, in the South-East corner of the Church, in a Chappel w<sup>ch</sup> belonged to the Southills, of Southill." This monument still remains in the Chapel. The following inscription is cut on blue slate or coarse marble, which, singularly enough, has been enclosed in a modern oak frame :

P.M.

REVERENDI IN CHRISTO PATRIS HENRICI TILSON, HEN. F. EPISCOPI ELPHINENSIS IN HIBERNIA, NATI A<sup>o</sup> 1576, JUXTA HALIFAX IN AGRO EBORACENSI, DENATI 31. DIE MARTII A<sup>o</sup> 1655 IN EODEM AGRO, VIRI OB ERUDITIONEM ET PIETATEM INSIGNIS, PARENTIS CHARISSIMI, P. NATHAN TILSON, HEN. F. HEN. N.

Above the inscription are the following arms—*Or* on a bend cotised between two garbs *az.* a mitre stringed of the field. *Crest*—an arm embowed, vested *ar.* ruffled of the last holding in the hand *ppr.* a Crozier *gules*, head and point *or.*

Placed over the monument and above the arms is a half-length figure or effigy carved in wood, the hands clasped, the face thin and cadaverous, on the head a skull cap, with short natural curls on each side of the face. The dress probably intended to be Episcopal, but the whole, including the arms and inscription, is very meanly executed. (*Yorks. MSS.*, vol. xviii. p. 112.)

These arms were granted to the Bishop by Thomas Preston,

Ulster King at Arms, Sept. 24, 1639. (*Harl. MSS.*, 1441, fol. 33.)

There is no pedigree of the Tilsons either at Dublin or in the College of Arms in London.

Bishop Tilson's moral and intellectual attainments were considerable; he possessed a cultivated and enlightened mind, and stood forth in his day honourably distinguished amongst the clergy as an example of zeal without bigotry and of piety without asceticism, who stated—and the confession is honourable to his character—that all his promotions came “without seeking and suit” at a time when the clergy were eager aspirants for promotion, and yet he is chiefly remembered by posterity on account of his misfortunes. He acted imprudently in leaving Rochdale for Ireland. He became a pilot of the Church, but it was in the midst of a storm, and he foundered.

It may be added that Henry Tilson, a grandson of the Bishop, was a pupil of Sir Peter Lely, and went into Italy with Dahl, where he remained seven years studying his art. He was rising into eminence as a portrait painter when he lost his reason, and died *manu propria* at the early age of thirty-six. He was buried at St. Dunstan's in the West. He was a very handsome man, and painted his own portrait two or three times, and on the one at Whitley Hall, engraved at the expense of Mr. Beaumont, in Walpole's *Anecdotes of Painting*, is the date 1687. [On the back of the frame, curiously cut in the wood, is some account of the Painter. (*Lanc. MSS.*, vol. xviii. p. 1112.)] He also painted a large family picture of his father, mother, a younger brother, a sister, and himself.\*

\* At the Leeds Exhibition in 1868, T. Shaen Carter, Esq., exhibited several original portraits of the Tilson family:—

1. Bishop Tilson, painted when about 48, in a small round. He is represented with a thin beard and moustache, a pale countenance, soft and expressive eyes, handsome nose, pencilled eyebrows, and grave and pleasing expression. He wears the Bishop's white dress, black scarf, and skull cap. One of the most scholar-like and refined of the Bishops of his day, as far as personal appearance goes.

2. Nathaniel, his son, and family. There are five very handsome portraits, painted

The Bishop's descendants continued to farm Soothill in 1748, and Elizabeth, daughter of Thomas Pearson, of Moulton Park, in the county of Northants, and wife of Thomas Tilson of Soot-hill Hall, in the county of York, died in the year 1803, leaving a son Thomas and a daughter Elizabeth. See Nicholas Assheton's *Journal*, pp. 96-98, 4to., Chetham Series; Sir James Ware's *Hist. of Ireland*, p. 635; Watson's *Hist. of Halifax*, who, in mistake calls the painter the Bishop's nephew, 4to., pp. 521-2; *Lanc. MSS.*, vol. i. p. 310; Walpole's *Anecd. of Painting*, vol. iii. p. 356; *Gent. Mag.*, part i. p. 526; Whitaker's *Loidis et Elmete*, vol. i. p. 302, fol., 1816; Dr. Tho. Zouch's *Sketches of Yorks. Biogr.*, vol. ii. p. 421, 8vo., 1820; also *The Reliquary*, vol. iv. p. 90, 8vo., 1863; from which it appears that a granddaughter of the Bishop, viz., Alice, daughter of — Tilson, Esq., and widow of — Rotheram, Esq., of Camolin, in the county of Wexford, married the extraordinary "Stroker," Valentine Greatrakes, Esq., J.P., whose first wife was Ruth, daughter of Sir William Godolphin, of Sparger, in the county of Cornwall, Knight, by his first wife Ruth, daughter of Sir John Lamb, of Colston, in the county of Wilts. Greatrakes names in his will dated 20 Nov., 1683, proved at Dublin, 26 April, 1684, his "brother-in-law Thomas Tilson," and the widow, Mrs. Greatrakes, in her will dated 26 March, 1684, and proved 26 January, 1685-6, describing herself as Alice Greatrakes, late of Meddop's Hall, in the county of Wexford, mentions her brother and executor Thomas Tilson, her brother Matthew Tilson, her nephew Henry Tilson, her nephew Thomas Tilson, her niece Catherine Tilson, Mrs. Lettice Tilson, her sister Tankard, her sister Elizabeth Tilson, Mrs. Alice Tilson, Mrs. Christian Bartlot, sister Bartlot, and her (step)son William Greatrakes, and she alludes to "Mr. Matthew's bonds to his widow, my sister Matthew" (p. 90, note.)

by Henry, his son. This is apparently the picture referred to.

3. Nathaniel Tilson, by Henry Tilson. He has black hair and heavy features.

4. Henry Tilson, son of Nathaniel, born in Yorkshire. The portrait by himself, a handsome face, and in a fancy dress.

[The following is an abstract of the dealings with the Rectory of Rochdale and its revenues during Tilson's vicariate :—

1 Dec. 1618, 16 Jac. By Ind<sup>re</sup> of Lease betw. George Ld. Abp. of Cant. 1 pt. and S<sup>r</sup> John Byron the younger of Bulwell Park co. Notts. 2nd part. In cons'on of a former Ind're being surr<sup>d</sup> dated 12th Nov. 14 Jac, the Abp. demised the s<sup>d</sup> Rectory on the same cond'ons as before for 21 y<sup>rs</sup>.

16th Febr. 1624, 22 Jac. By Ind're of Lease between Geo. Ld. Abp. of Cant. 1 pt. and S<sup>r</sup> John Byron 2 pt. The Abp. demised all the prem'es on the same cond'ons and terms as before for 21 yrs. Confirmed by the Dean and Chap. of Cant<sup>y</sup>.

3 June 1628, 4 Car. By Ind're of Lease between the same parties, the Abp. leased for 21 yrs.

23 Nov. 1633, 9 Car. By Ind're of Lease betw. William Lord Abp. of Cant. 1 pt. and S<sup>r</sup> John Byron 2nd pt. The Abp. leased the s<sup>d</sup> Parsonage, Chapels, Tyths except as before excepted for 21 yrs. subject to the same rents and stipends.

5 July 1634, 10 Car. By Ind're of Lease between the s<sup>d</sup> parties the same Rectory was leased for 21 yrs. on the same cond'ons. (*Lanc. MSS.* vol. xi. p. 212.)]

1635-6. ROBERT BATH, a native of Kent, where he was born about the year 1604, and educated at Oxford, where he took the degrees of B.A. and M.A. Of his early history or preferment nothing is known. There is no pedigree of his family in the College of Arms, and although he used for arms "*gules* a cross between four lions rampant, *argent*," [which arms appear on the seal on his will,] there is no proof that he was descended from James Bath, Esq., Chief Baron of the Exchequer in Ireland in 1550, or of that family, whose heraldry he assumed. (*Egerton Papers*, p. 13, Camden Soc.; *Lanc. MSS.*, vol. xxxvii. p. 579.) It may, however, be inferred that he was respectably connected, as he is said, by Calamy, to have married a niece of Archbishop Laud. (*Nonconf. Memor.*, vol. ii. p. 376.) There is a short pedigree of Laud's family in the College of Arms, but little is recorded except that he was the son of William Laud of Reading, in the county of Berks., clothier, and of Lucy, daughter of John Webb, of the same place. The Archbishop's will is printed, and gives a copious history of his relations and connections, but no mention is made of the name of Mr. Bath, his wife, or children.

It is not improbable that the maiden name of Mr. Bath's first wife was Webb, as Mr. Ralph Webb filled a subordinate office in

the Church of Rochdale\* from the year 1637 to the end of 1690, and from June, 1638, Mr. John Wickyns, a native of Tylehurst, in the county of Berks., was the head master of the Grammar School, on the nomination of Archbishop Laud.†

On the 2nd March, 1635-6, Laud collated Bath to "the perpetual Vicarage of the Church of Rochdale, with the chapels annexed to, or dependent on, the same, vacant by the free and voluntary resignation of . . . Tilson, S.T.P., the last Vicar," by the description of "Robert Bath, clerk, M.A." (*Bridgeman Regr. Cestr.*) Bishop Bridgeman has indorsed the nomination as received by him on the 17th March, 1635, and gave order for Bath's institution on that day, first requiring him to enter into a bond of £200, "in case the title of the said Most Reverend Father in God shall happen to be in law evicted, to give up his said letters of institution to be cancelled, or otherwise ordered, as shall seem fit to the said Bishop of Chester, and to keep the Bishop free from any damages and incumbrances which may arise because of the said Institution." (*Ibid.*, 1635.) He was instituted 17 March. This unusual proceeding might be occasioned by Laud exercising a privilege which ought to have devolved on the Crown, owing to the last vicar of Rochdale having been elevated to the Episcopal Bench. The Byrons, as lessees, neither exercised nor claimed the patronage, and were, by their several leases, excluded from it.‡

\* Parish Church Clerk, a lucrative and respectable post at that time.

† The name of Bath still lingers at Reading and Wokingham. A Mr. Thomas Bath, a native of Reading, was second master of the Grammar School in that town in 1842. Webb also lingers at Tilehurst, of which place Mr. John Wickyns was a native, and all these persons were in some way connected with each other and with Archbishop Laud. "Mr. Lloyd, who preached at Rochdale 1656," was probably William Lloyd, son of Mr. Richard Lloyd, B.D., Rector of Tilehurst and Vicar of Sonning, in the county of Berks. If so he was a man of note, but his Church principles would not accord with Bath. He was Scholar and Fellow of Jesus College, Oxon., B.A. 1642, M.A. 1646, and died Bishop of Worcester 1717, æt. 90.

‡ [Will. Prov. divina Rector sive Patron. Vicar. perpet. Eccle de Rochdale predict. Vicarium Capellis eidem annex. sive ab eadem dependent. Rev. in Xto. Joh. Cestr. Epis. salut. et frater. in d'no charit'm ad Vicar perpet. Paroch. de Rachdale unarum cu'.

The Will of Arthur Hulme of Rachdall, dated 2 Jany. 1637, was witnessed *inter alios* by Thos. Johnson, Curate of Ratchdall, and was proved by Mr. Robert Bathe, Clarke Vicar of Ratchdall, 8 Decr. 1637. (*Ibid.*, pp. 284-5.)

It may be inferred that when Bath took possession of his Vicarage of Rochdale he was, like Laud, a high churchman, and that his parishioners soon classed him amongst "the many unruly and vain talkers whose mouths must be stopped." He does not appear to have been one of the Archbishop's chaplains, but he had been regularly educated, Episcopally ordained, although without distinguished scholarship or high literary reputation, and had found a patron. He found the parishioners divided in their religious opinions and, as Bishop Sanderson described the scene of a separated Church and State, "a wilderness of confusion." He was soon put on the defensive, and, at length, overwhelmed by the authority of Parliament and popular feelings, he abandoned his early principles and fell in with the prevailing faction. It is said that "his wife's uncle, Laud, was mightily disappointed by his proving a Puritan" (Calamy's *Noncon. Mem.*, vol. ii., p. 376), and bitter indeed must have been the agony of

Capellis eidem annex. per liber. et spontan. resignat. . . Tilson sacri theolog. Professoris ult'm Vicar. jam vacant. et ad nostr' p'tationem ratione premissor pleno jure spectant. Dilect. nobis in Xto Robertum Bath Cler. in Artibus Magistrum vobis present. rogantis qua'tu' jam dudum Robert Bath ad dictum Vicar. admittere cum membris. In cujus &c. Dat in Manerio n'ro de Lambeth 2 Martii Ao. 1635, xii. Carol. et n'ro transl. 3.  
(Signed) W. CANTAR.

Wm. Sherman Registrar.

Endorsed — Cestriæ recep't 17 Marcii 1635.

fiat institutis, Jo. Cestries.

(*Lanc. MSS.*, vol. xxii. p. 118.)

Nover. Univ. p. p. Mr. Robert Bathe Vicar perpetuum Vicar de Rachdale fir'm oblig. Johi. Epis. Cestr. in £200. Dat. 17th March. Condition. The said Robert Bath having been instituted and advanced to the vicarage of Rachdale on the present'n of the most Rev. Father in God. William Lord Abp. of Cant. his Grace. In case the title of the said Abp. shall happen in Law to be evicted, the s'd R. Bath shall give up his Letters of Inst'n to be cancelled or o'wise ordered as shall seem fit to the s'd Bp. of Chester and to keep the s'd Bp. harmless from damages or incumbrances w'ch may arise because of the s'd Inst'n.

ROBERT BATHE.

Witness — Thomas Wasse.

(*Lanc. MSS.*, vol. xxii. p. 118.)]

the Archbishop, as Selden himself says, "honesty and learning at that time were considered as *sin enough* in a clergyman;" and Clarendon has recorded from his actual knowledge that "all the learned and orthodox clergy of England were looked upon under the notion of 'scandalous ministers,' and if the meanest and most vicious parishioner could be brought to prefer a petition against them to the House of Commons, how false soever, they were sure to be prosecuted as such." (*Hist. Rebell.*, vol. i. b. 3.)

It is creditable to Mr. Bath that he resided in his parish during the whole of his vicariate, and that he held no other preferment. His care of the parish register is evinced by his entering his name at the foot of each page of the book to authenticate the entries from the year 1636. He attended and presided over the parish meetings from the year 1640 (the date of the earliest remaining Churchwardens' *Account Book*), and audited, approved, or disallowed the several items of expenditure. In 1640 the Holy Sacrament of the Lord's Supper was administered monthly, and the communicants were numerous. At that time the surplice was in regular use, and "Sarah Walker was paid for weshinge the linen and scouering the pewter;" in the following year the parish provided "a Surplice and Tippet," and in 1642, "5 Silver Bowles" occur, some, perhaps all, being gifts to the church.

Mr. Bath was the first vicar who relinquished *Catechising* the young in the afternoon of the Lord's Day and introduced a sermon instead, and although "he had not a ready utterance" (Calamy, vol. ii. p. 376) himself, by which is probably meant that he was not vehement and clamorous, like the generality of the extemporaneous preachers, yet he secured the services of Mr. Thomas Johnson (afterwards rector of Halsall and Middleton), who had been Dr. Tilson's curate, Mr. Zachary Taylor, "a painful preacher," and other Presbyterians who were acceptable to his parishioners. If he did not preach "with enticing words of man's wisdom," there were doubtless some old and gentle members of the church who remembered the promises that "the tongue of the stammerers shall be ready to speak plainly," and



also that "the lips of the righteous feed many." Mr. Bagshaw, preaching Henry Newcome's funeral sermon in Derbyshire, in 1695, observes "there was one in that county (Mr. Bath, of Rochdale) who, when he heard this our Henry, said, 'If I had this man's tongue I could not 'scape being proud of it.'" (Newcome's *Autobiogr.*, vol. ii. p. 294.) And Mr. Bath frequently admitted itinerant preachers into his pulpit, who were paid either for their sermons or travelling expenses by the churchwardens. "1640, Paid Mr. Halsell a poore minister that did Sarvice and Preached on a Sabbath day, Mr. Bath and Mr. Johnson being both absant 00*l.* 02*s.* 00*d.*\* 1640, It. paid ii. poore ministers, *travellers*, by Mr. Bath's appointment, 00*l.* 02*s.* 00*d.* 1645, p<sup>d</sup> for knowleinge at all sermons 5*s.* (on the week day), p<sup>d</sup> ff<sup>r</sup> 1 awarrant and carreing of<sup>t</sup> Plate in to Yorkshire in tyme of danger 0*l.* 1*s.* 4*d.* 1646, It. payd to the clerke for the Ministers that preached at Exercise 01*l.* 06*s.* 00*d.* It. p<sup>d</sup> for hireing a horse and chardges to Preston when I went with Petition to the Committee for the Church and for Relief of the Poore 00*l.* 13*s.* 00*d.* 1647, The Church Porche was repaired & viii 00*s.* 00*d.* p<sup>d</sup> for glaseing &c. (*Lanc. MSS.*, vol. i. pp. 163-8.)

[These entries are so interesting that I have extracted some more. "1640, 6*d.* p<sup>d</sup> to the clerk for registering the marr. xngs and Burials upon parchment." Three and fourpence was then paid for every corpse interred in the church, which, Mr. Raines says, is the same now, though money has altered so much in value. The communion was administered on the first Sunday in each month. It was customary from this time till about 1829 or 1830 for the mother church to provide the sacramental elements for the chapels, and they in return paid to the churchwardens the alms collected at the Lord's Supper. "Paid Mr. Sam. Buerch, High Constable, for poore Prisoners ith geuale, 1*l.* 6*s.* 0*d.* Item pd clarke for sweping church, getting out rushes, &c., 10*s.* 10*d.*" The very ancient custom of bearing rushes

\* Calamy mentions one Mr. Cuthbert Halsall, a candidate for the ministry in Lancashire, and not found anywhere when the Act of Uniformity took place in 1662.

to the churches, kept up here to this day, originated in necessity. The floors of the churches were of mud, and the rushes were scattered over them to promote warmth. "It. for two Hedgehoggs, *ol. os. 6d.* The total entries for 1640 are *31l. os. 10d.*"

In 1641 the inventory contains *inter alia* "Jewell and Hardinge." Old copies, says Mr. Raines, of this famous controversial work are still to be seen in some country churches chained to a desk. "A pulpitt cloth of purple ingraine, a velvet Quisheon for pulpitt, a surplus and tippet, one charter for the Schoole, with a letter from Dr. Nowell."

"1642, *pd* for 3 Fox heades, *3s. 0d.* The old bell ropes were given to ye chappells"!! In the inventory are mentioned *inter alia* "ffive Silver bowles."

"1644, for mowing docks and removing em, *1s. 2d.* To J. Kirshaw for mending ye clocke, *5s. 0d.*"

"1645, P'd to Mr. Bath for stones and lyme for Church steele (*i.e.*, the church stile), *2s. 6d.*; *pd.* Thos. Haslam (sexton) for getting out Rishes, *4s.*"

"1649, ffor ringinge on the Rushberinge day, *1s. 0d.* This," says Mr. Raines, "is the first mention of the custom."

"1656, Apl. 6, Old Mistress howorth burd in ye church, *no fees taken.*"

"1657, *pd* for wringeing att Rishbearinge, *1s. 0d., disallowed.*" "O the times," says Canon Raines.

"1660, To Captain Stansfield for 8 loads of great stones from Blackstone Edge ffor the stepps after *3s. a load, 1l. 4s. 0d.*" "What was the Lord of the Manor about?" exclaims Mr. Raines. "Item. To John Leach for setting up the King's Arms in ye Quire and for repairing some point ov<sup>r</sup> ye Pulpit y<sup>t</sup> was defaced by raine in winter and for putting out some droppes ab<sup>t</sup> the Leades *1l. os. 0d.* Item for repairs of Vicaredge stile and finding stone to it and laying the Battlement *2s. 0d.*"

"In 1661 ffive Register books and other things were left in ye hands of the clarke. *Pd* to Mr. Henry Bridgeman the Dean, at the takeing of our oathes, *8s. 4d.* *Pd* John ffenton for making

the church yarde hedge and getting thornes to beard withall, 3s. 4d."]

Mr. Bath seems, like many of the old Presbyterians, to have been a loyal subject and favourable to monarchy, and only opposed to the King through fear of the Popish party. When, in 1642, the Petition, signed by 55 divines and a large number of gentlemen and 7,000 freeholders, "faithfull subjects of the true Protestant Religion," within the county of Lancaster, was presented to his Majesty, the petitioners styled the King "a religious and righteous Prince" who did "not affect an arbitrary Government," and expressed their confidence in his zeal for the maintenance, &c. (p. 10). The King in his reply styled them "true sons of the Church of England," and deprecated "Popish superstition and schismatical innovation (p. 11). This petition was written by Warden Heyrick, of Manchester, the friend and ally of Mr. Bath, and is temperately and judiciously expressed. (*Civil War Tracts*.)

In April, 1643, Bath observed the Thanksgiving Day for Captain Assheton's victory at Whalley against the Earl of Derby. It was so observed throughout the Hundred of Salford. (*Ibid.* p. 97.)

In July, 1643, the reply of the Manchester men to the Earl of Newcastle's appeal in favour of the King is dated from Rachdale (*ibid.* p. 145), and the Parliamentarians are afterwards said to have placed a garrison of 1,200 men in Rachdale, and 800 men more upon Blackstone Edge to guard the pass from Yorkshire. (*Ibid.* p. 146.)

In October, 1643, the Solemn League and Covenant was accepted by Mr. Bath, having been received by the English Parliament on the 25th of the preceding September.\* The Scotch

\* In this year Archbishop Laud, who had been impeached for treason in 1641 and imprisoned, was barbarously executed to gratify the Presbyterians of Scotland. Laud had shewn too much zeal for the English Church and too much opposition to Dissent. He was honest and sincere, but deficient in worldly policy and, I fear, Christian moderation.

refused to support the Parliament except on condition of maintaining Presbyterianism in Scotland, reforming the religion of England and Ireland, extirpating Popery, *Prelacy*, schism, &c., and punishing all malignants. How a clergyman so closely connected with Archbishop Laud, and who had received his promotion from that great man, could be induced to solemnly declare that he would use his best endeavours to subvert Episcopacy and to degrade his uncle, surpasses belief. This was the one fatal act of Mr. Bath's life, and he never recovered his fall. Retribution came in the end, and he found the waters of *Marah* bitter indeed, but he drank the very dregs.

The names of Mr. Robert Bath and Mr. Thomas Johnson, of Rochdale, occur in the Presbyterian Committee of Ordination, appointed by ordinance of Parliament to ordain persons within the county of Lancaster, December 13, 1644.

On the 2nd October, 1646, Mr. Bath joined the 2nd Presbyterian Classis at Bury, and according to his biographer, "heartily fell in with the ministers of the county." (Calamy's *Noncon. Mem.*, p. 376.) According to the record of their proceedings, still in manuscript, he was a frequent attender at their meetings, and exercised the power vested in him for political and religious reformation.

In 1649, events occurred which probably showed him what a perilous game had been played by his colleagues, and how high the stakes were for which they had been contending. The King was murdered; the Archbishop, who had befriended Bath, was brought at the age of 70 to the scaffold; the Bishops had been ejected from the House of Lords, their revenues confiscated, their goods heartlessly plundered and sold, and themselves cast upon the world. The name, style, and office of Bishop was declared by an ordinance of Parliament to be for ever abolished in England. (Hunter's *Life of Oliver Heywood*, p. 52.) Before this time (between 1641 and 1643) multitudes of the clergy had been cruelly driven out of their livings, and the Presbyterian ministers had been put into their places, whilst in 1645 the Parlia-

ment passed an ordinance forbidding anyone to use the Book of Common Prayer. And Mr. Bath witnessed all these atrocities, shared in the disgrace of them, and helped forward the desolation and subversion of the English Church, whose primitive and decent usages were too simple and chaste for him. How little solemnity, system, or Church order he found in the new order of things is apparent, as in 1648 he actually declared "against toleration of schism, heresy, or whatever (in his opinion) was contrary to sound doctrine" (*Civil War Tracts*, p. 251), and signed Heyrick's "Harmonious Consent of the Lancashire Ministers."\*

On the great Parliamentary Inquisition taken in 1650 by his own party,† he was represented as "a godley Minister and well qualified and supplies the cure saveinge that he did not observe the last Fast [enjoyed by Act of Parliament." The value of the glebe lands is stated to be 160*l.*, tithes of Castleton 50*l.*] and, it is added, was appointed by the late Archbishop of Canterbury. (Whitaker's *Whalley*, vol. ii. p. 424.) He was invested with Episcopal authority by those who had no power to confer it, and on 3rd October, 1650, he and other Presbyters ordained Henry Pendlebury, B.A., at Turton Chapel; and on the 4th August, 1652, he, along with the said Mr. Pendlebury, Mr. Thomas Pike, rector of Radcliffe; Mr. John Tyldesley, vicar of Dean; and other Puritans and Presbyterians, ordained Mr. Oliver Heywood in the

\* This tract was called forth by the publication of a pamphlet entitled "The Agreement of the People," written by the Partisans of Cromwell. All laws were objected to which "compelled by penalties any person to any thing in or about matters of faith, religion, or God's worship." The Presbyterians were strongly opposed to religious toleration.

† [Their names were, James Hallywell de Pyke House, Gent.; Samuell Hamer de Hamer, Gent.; Richard Scholefield de Newbold, gent.; Edward Crossley de Arlescoles, Gt.; Rob. Chadwick de Spotl<sup>d</sup>, Gt.; Robert Taylor de Butterworth, Gent.; Jas. Shepp<sup>d</sup> de Whitworth, Gt.; Edw<sup>d</sup> Sondiforth of Oldham, Gt.; Wm. Thompson de Crompton, Gt.; Rob. Scholes de Chadd<sup>a</sup>, Gt.; John Kirkman de Aynsworth, Gt.; Thos. Livesey of Birch, Gt.; John Kay of Thornham, Gt.; Rd. Hulton of Midd<sup>a</sup>, Gt.; Tho. Blomely de Hopwood, Gt.; John Sandiforth de Dean Shutte, Gt., and Ottiwell Andrews of Lees, Gt. (*Lanc. MSS.*, vol. xxii. p. 576.)]

Parish Church of Bury. (*Life of Heywood*, p. 98.) In another inquisition, taken by the Independents 18 Jan., 1658, he was found "orthodox for Divinity, and well qualified for life and conversation." [In this Inquisition the impropriate tithes in the hands of the lay rector were valued at 463*l.*, and the glebe at 120*l.* (*Lanc. MSS.*, vol. ii. p. 117.)] In the Parliamentary ordinance dated 29 Aug., 1654, for ejecting scandalous, ignorant, and insufficient ministers and schoolmasters, his name does not occur, but "Master Thomas Johnson," his curate, is associated with Herle, Hollinworth, Heyrick, and others (folio, p. 615) as commissioners within the county of Lancaster, and invested with great and arbitrary powers.

Bath was probably regarded as too much of a Presbyterian by the Independent party, which at this time prevailed, and it is to be wondered that he was not dismissed from his benefice, which had not, however, been usurped by him. Had he been a strictly regular clergyman he would assuredly have been condemned as "scandalous," as Johnson and the rest of the members of the committee exercised so rigorous a system of espionage that no incumbent who ventured to disagree with the proceedings of Parliament or to oppose the Puritan movement was allowed to escape censure, and sequestration soon followed, so that it has been said by Whitaker that the "Parliamentarians were incapable of any gentle or generous sentiment." (*Loidis et Elmete*, vol. i. p. 316.)

He appears, like Heyrick, to have hailed the Restoration, and was favourable to the monarchy; and there is some reason to suppose that he used the Book of Common Prayer between 1660 and 1662, at least there is no *item* entered in the churchwardens' accounts for the purchase of that Book on the retirement of Mr. Bath. That he had used the "Directory" is obvious, and his copy, with his autograph on the title page, is in my possession.\* "He freely left his vicarage, though considerable," says his biographer, "after holding it above thirty years, rather than

\* It was bequeathed by Mr. Raines to the Chetham Library.

ensnare his conscience." (*Calamy*, p. 376.) As he resigned his benefice in August, 1662, he had held it upwards of 25 years, and the phrase "rather than ensnare his conscience" refers to his having taken the oath, or what was equivalent to an oath, the solemn League and Covenant. Having sworn to extirpate *Episcopacy*, he could not with decency and a safe conscience, when order was restored, take another oath and renounce the solemn League and Covenant, thus invalidating the orders he had conferred on others and negating and falsifying much of what he had done for the reformation of the English Church. There were subtle casuists' consciences (like Deering and Prynne) which attempted to modify, explain and soften down the *soil of Prelacy* which they would extirpate, but their interpretations did not satisfy Mr. Bath. He had taken the oath in its literal sense and he could not take a second oath, and involve himself in the sin of perjury, therefore he refused to conform and lost his living. Whitaker truly says, "he complied with all the changes of the times but the last, when he went out on the Bartholomew Act." (*Whalley*, vol. ii. p. 425.)

He has been described as "a gracious, humble, meek, and peaceable man, and a solid divine, though he had no very ready utterance. He was a faithful friend and good in all relations. He spent much time in visiting the sick, advising his neighbours, and writing serious letters to distant friends." The Oxford Act forced him to leave his family; but upon the King's indulgence he returned home, and preached to a numerous assembly (not at at Underhill, but) at a small house at Deepleach hill in Castleton. (*Calamy*, vol. ii. p. 376.) Whitaker says "he frequently preached in this house to crowded auditories." (*Whalley*, p. 425.) The house, which was in existence in 1829, and of which a sketch may be seen in *Lanc. MSS.*, vol. i. p. 138, was little more than a cottage, and incapable of accomodating more than 20 or 30 persons in any room it contained. It belonged at that time to the Holts, afterwards of Lower Place.

[Mr. Raines elsewhere describes the house as being in an ex-

ceedingly picturesque situation, on an eminence sloping down to a valley, a large barn and other domestic conveniences were placed very near the house, according to the customary usage of our thrifty ancestors. (*Lanc. MSS.*, vol. i. p. 138.) It ought to be added that an act of the legislature forbade the excluded ministers from preaching within a certain distance of their former cures, under very heavy penalties. (*Ibid.* p. 141.)

The two principal families in the parish during Mr. Bath's incumbency were the Holtes of Castleton and the Butterworths of Belfield. The former were decidedly opposed to Mr. Bath's views, being unflinching Royalists; the latter were his zealous friends, being factious Republicans. (*Ibid.* vol. i. p. 141.)

Mr. Bath had two curates who entered with great zeal into his views, Mr. Johnson and Mr. Zachariah Taylor. The former had been Bishop Tilson's curate. He was a man of decided Calvinistic principles, and his name occurs amongst the famous Lancashire preachers of the Puritan age. With Mr. Bath he was appointed one of the ministers of the classis of this deanery. Between 1630 and 1643 there are a number of entries in the parish registers about Mr. Johnson's children.

Mr. Raines says, "I don't know the precise time when Mr. Johnson vacated the curacy, but his name seldom occurs after 1643. He was present at the Easter meeting that year, and I meet with him no more until 1657, when I find 'Robert, son of Mr. Thomas Johnson, buried in y<sup>e</sup> church 2 Dec.'" He had had promotion elsewhere (having become vicar of Halsall near Ormskirk) and brought this son to be buried with his other children. On the 1st Oct., 1659, Tho. Johnson, clerk, M.A., was presented to the rectory of Middleton, in Lancashire, by the Keepers of the Liberties of England, vacant by the death of the last incumbent.\*

In regard to Mr. Bath's second curate, "the first time he occurs in the register is in 1656. He was originally a Royalist, and even chaplain in the King's army during the war. On becoming

\* The original presentation was given by old Mr. Elliot, the attorney in Rochdale, to John Crossley, Esq., F.S.A., Scaitcliffe, about 1820.



Mr. Bath's curate he embraced the Republican views, and joined the classis at Bury. On his vicar being ejected in 1662, he lost his curacy, and began to teach a school in Rochdale, which it appears did not succeed according to his wishes. He was appointed to the school at Bolton-le-Moors, which had just been built by Mr. James Lever, a merchant of London. He shortly afterwards removed from Bolton to a celebrated school at Kirkham-in-the-Fylde. Calamy says he was a very good scholar, a useful schoolmaster, a solid orthodox preacher, and a pious man. He died February, 1692, *æt.* 74. He was father of Mr. Zach. Taylor, who wrote the *Lancashire Levite*. (*Noncon. Mem.*, vol. ii. p. 377.)\*

Mr. Raines adds, "Such is Calamy's account. Could we consult the letters that passed between Abp. Piers of York and Edmund Hopwood, Esq., concerning the Lancashire Puritans, with their letters to the Archbishop and their character by the said Justice, possibly our opinion might be somewhat different from Calamy's. Thoresby of Leeds possessed copies." (*Cat. Mus.*, p. 85; *Lanc. MSS.*, vol. i. pp. 309-10.) A number of entries about Mr. Zachariah Taylor's family occur in the parish registers.]

Mr. Bath was twice married, and had a large family, although four daughters only survived him, and one of them seems to have been unhappily married.

The following are extracted from the Register books of Rochdale Church, and as most of the members of his family were buried in the chancel, some of the records of burial are entered in the churchwardens' books. The churchwardens received a small fee for each interment in the church.

[\* Zachary Taylor, Rector of Croston, in the county of Lancaster, married at Kirkham, 12th July, 1685, Barbara, daughter of Sir Edward Stanley of Crosshall, Bart., and had issue, Mary, wife of Rev. William Birchall of Upholland, in the county of Lancaster, *cir.* 1737-8; Elizabeth, wife of Rev. John Smith of Newton-in-Makerfield, in the county of Lancaster, and had issue six children, and died ante 1733; Abigail, and five other children. (MS. note by Edward, thirteenth Earl of Derby, in his copy of Edmondson's *Heraldry* at Knowsley.)]

- Katharina daughter of Robert and Martha Bath, baptized January 27, 1638.
- Robert son of Robert Bath, Vic. bap. Febr. 7, 1640.
- Robert son of Robert Bath, bap. Oct. 16, 1642.
- A child of Robert Bath buried in y<sup>e</sup> Church June 6, 1641.
- A son of Robert Bath bur<sup>d</sup> in ye Church June 7, 1647.
- Uxor Rob<sup>t</sup>. Bathe, Clarke, buried in y<sup>e</sup> Ch. Oct. 1, 1644.
- Robert Bathe Vicar of Rachdale cum Uxor. 30 December, 1645.
- Robert son of Robert Bath bap. Febr. 20, 1647.
- Elizabeth dau<sup>r</sup> of Robert Bath bap. Sept. 15, 1650.
- Johanna dau<sup>r</sup> of Robert Bath bap. Aug. 1, 1652.
- Ales d. of Robert Bath bap. March 12, 1653-4.
- Anna dau. of Robert Bath bap. June 15, 1656.
- Margret dau<sup>r</sup> of Robert Bath bap. March 20, 1658.
- Joseph son of Robert Bath bap. Decemb. 2, 1664.
- Robert son of Mr. Robert Bath buried May 27, 1662.
- A Dau. of Mr. Robert Bath bur<sup>d</sup> Dec. 8, 1663.
- Joanna dau. of Mr. Bath buried Nov. 6, 1665.
- A Dau<sup>r</sup> of Mr. Robert Bath bur<sup>d</sup>. Nov. 6, 1666.
- Joseph a child of Mr. Bath bur. in the Church Mar. 13, 1665-6.
- Uxor. Mr. Robert Bath de Deepleach Hill buried Dec. 29, 1669.
- Mr. Robert Bath de Depleshill, March 12, 1673-4, buried [in the church with his children].\*

He was aged 70 years. His will appears to have been written by an unprofessional and illiterate person, and is interesting enough to be given entire.

"The last Will and Testament [of] mee Robert Bathe an unworthy Minister of the Gospell of Jesus Christe, concerning my lands goods and tenements and chattells, the which it hath pleased God to bestow vppon mee, and all my Estate in this World, my mind and will is (after my debts, if I have any, be payed, and funerall expenses discharged, and my Will Proved) that my four Daughters viz. Katherine Bath, Elizabeth Bath, Alice Bath and Anna Bath do equally parte it betweene them for their filiall portions, except the clothes, and two trunckes, and childbed linnen, of my last dear Wife Elizabeth which I doe wholly hereby give and bequeath to the three Daughters I had by her, viz. Elizabeth, Alice and Ana, forenamed as they shall agree among themselves equally to be devided betwixt them and tenne pounds apiece to be paid to each of them viz. tenne pounds to Elizabeth, tenne pounds to Alice and tenne pounds to Anna Bath and my Martyre Book to be equally devided amongst the

\* 1674. This was a year of great mortality among the ministers of Mr. Oliver Heywood's acquaintance on both sides of the mountains. He says, "God hath sadly broken us by death of several non-conforming ministers, Mr. Bath of Rochdale, Mr. Shelmardine of Mottram, and Mr. Jones of Eccles." (*Hunter's Life of O. Heywood*, p. 262, 8vo. 1842.)

three Daughters last mentioned. And these things I would give out of the whole of the Estate before the division bee made because I make account that my Daughter Katherine before she was married and her husband since, did receive of mee in goods soe much at their first beginning to keepe house as beinge parte of Katherines her part of my goods which I intended equally to be devided amongst my children. Item I doe hereby give to Anna Kenion my loving sister (if shee be a Widow and alive when I am buried) my Gould Ringe with a seale of a Death's head in itt, as also 40<sup>s</sup> to my Granchild Elner Pike and y<sup>e</sup> little silver whiel (phial), and my mind and Will is that my corpes be buried (if conveniently it may be) by the Corpes of my two Wives and the children I had by them in the Chancell of Rachdell Church And I do hereby constitute and make Mr. John Gregory of Rachdell\* and Joshua Smith of Church Laine (my loving Christian Brethren) my Execut<sup>rs</sup> of this my last Will and Testament unto which I have sette my hand and seale with intreaty of my Execut<sup>rs</sup> above named to undertake (the Lord assisting them) the execution of this my Will.

Sealed and signed 10th February 1673. (The seal, a cross between four lions rampant.)

ROBERT BATHE.

Proved at Chester, 16 April, 1665, by Joshua Smith, power being reserved to John Gregory. (*Lanc. MSS.*, vol. xxxvii. pp. 578-80.)

Of Mr. Bath's daughters I have only met with two notices, and one of them is a melancholy proof of an ill-assorted marriage. Mr. H. Newcome, in his *Autobiography*, records the following:— "Dec. 18, 1680, I went to visit Jo. Pike, who was sick. It grieved me to the heart to see his wife so ragged (the daughter of good Mr. Bath, and he the son of honest Mr. Pike). Good Lord! What sin brings upon poor wretches even in this world." (Newcome's *Autobiog.*, vol. ii. p. 235.) Mr. Pike, B.A., had been rector of Radcliffe, but went out on St. Bartholomew's day, 1662. Calamy gives him a high character, which only proves—

In this wide world the fondest and the best  
Are the most tried, most troubled, and distrest. — *Crabbe*.

He afterwards preached at Blackley, where he died after two or three days' sickness, Aug. 19, and was buried there on the 21st, 1676, Mr. Lawton, of Newton Heath, preaching his funeral sermon from John v., 28-29. (Newcome's *Autobiog.*, vol. ii., p. 304.) The Rev. John Tildesley, of Manchester, clerk, the relative of Humphrey Chetham, Esq., by his will dated 25 Nov., 1684,

\* 27 Mar. 1674, a married License was granted at York to John Gregory of Rochdale, Gent., and Elizabeth Ogden (daughter of Captain Ogden of the Wood).

bequeathed to "Katharine, wife of John Pike, 10s.," evidently in remembrance of her father. (*Lanc. MSS.*, vol. xxvii. p. 210.)

Anna, daughter of the ejected vicar of Rochdale, was married, apparently, by her father's successor, who made the following entry in the Register Book of Marriages at Rochdale:—"1690, Decr 25<sup>th</sup>, John Stansfeild of the P'sh of Hallifax and Hanna Bath of this P'ish By Licenc from Mr. Watkinson. Given." Mr. Stansfeld was the seventh and youngest son of Josias Stansfeld of Stansfeld, Esq. He was born in 1657, and died in 1737. By his second wife Anna Bath he had issue two sons who, with two daughters, died in early life. In the elaborate pedigree of the Stansfeld family published in Whitaker's *Loidis and Elmete*, vol. i. p. 202, fol. 1816, the name of Mr. Stansfeld's second wife is omitted, and this notice will supply the blank. In the same pedigree the blank may be filled up by the following entry in the Marriage Register Book of Rochdale made by Mr. Pigot:—"1691, Nov. 25, Joshua Stansfeild and Alice Smethurst, by licence from Mr. Whatkinson. Given." Mr. Watkinson, the Chancellor of York, was the friend of Newcome, Bath, and other Puritans. The Stansfelds were closely connected with Rochdale, and several members of the family were buried in the church. (*Lanc. MSS.*, vol. i. p. 81.)

It is pleasing to know that when Mr. Bath left his vicarage in 1662 he was not penniless. In addition to the small means which appear on the face of his will, I find that at the Manor Court of Rochdale held 1 July, 16 Car. II. 1664, John Healey of Longfield, surrendered a messuage, barn, loom house, bleach house, three gardens, and 7a. or. 20p. on Bagslate to the Rev. Robert Bath, clerk, of Deeplish hill, as mortgagee; and that on the 8th June, 1666, Robert Bath, clerk, late vicar, and then of Deeplish hill, and Elizabeth his wife, John Healey of Pits, and Mary his wife, in consideration of £100, surrendered the same to Mr. Henry Clough, of Spotland. (*Lanc. MSS.*, vol. vii. pp. 100-3.)

Of how many of these men, as well of *their* ejected predecessors,

might it not be said in the touching words of our great poet :—

Their altars they forego — their homes they quit,  
Fields which they love, and paths they daily trod,  
And cast the future upon Providence. — *Wordsworth.*

Let it be recorded to the honour of Midgley and Bath, the old Puritanical vicars, that they obtained the living without the exercise of any undue influence, that they were constantly in residence, and did not hold a plurality of benefices. Each of them continued in the vicarage for upwards of a quarter of a century, and each vacated it in his lifetime, after an uneasy incumbency, and amidst many painful vicissitudes. They both came to the parish when the parishioners had entered on a course which proved, in its progress, calamitous to the vicars, who appear to have been unable to control the elements by which they were surrounded. Both of them would be acquainted with the great works of Jewell and Hooker, and yet how little they seem to have been guided by these master minds! They contributed the influence of their personal character to the development of principles which cannot be regarded without dismay.

[In the "Calendar of State Papers," Domestic Series, for 1635, I found a reference to a document, which I have transcribed, at the Record Office, and which refers more properly to the closing months of Tilson's vicariate rather than to that of Bath, but having overlooked it in its proper place I will insert it here. It runs as follows :—

May it please your Grace to be advertized —

The chancell of your Church at Rachdale in Lan<sup>c</sup> being formerly out of order in the fflore slate and roofe, I have caused it to be fairly paved and the seates therein uniformed, Quire wise, and the rest of it decently repaired and adorned at the charge of Sir John Byron, your Graces Ffarmor, which at his request and upon credible Certificate from the minister and Churchwardens there as also of affidavit thereof made by the workmen, who depose<sup>d</sup> that the charges will amount unto 40<sup>li</sup> or thereabouts, I made bold to signify to your Grace and therewith do represent the true and faithfull obedience of

Yo<sup>r</sup> Gr. Humble servant,

January 12th, 1635.

J. CESTR.

This letter is indorsed outside —

Recep Mar. 5, 1635, from my L<sup>d</sup> ye B<sup>p</sup> of Chester (*i.e.*, Bishop Bridgeman) concerning the repayre of the Chancell at Rachdale, &c.

It is addressed —

To the most reverend ffather in God the Lord Archbishop of Canterburie, his Grace Primat and metropolitane of all Englande & of the sls. of his Majesty's most Honoble Privy councill.

The dealings with the rectorial revenues during Mr. Bath's vicariate are represented by the following abstract :—

7 April, 1642, 18 Car. By Indre betw. ye L<sup>d</sup> Abp of ye 1 p't and Dame Anne Byron 2 pt. The sd Abp demised ye s'd Rect. Chapels, Tyths &c. for 21 y<sup>rs</sup> subject to the Rents, Stipends, &c.

With a Cov<sup>t</sup> from Lady Byron that in order for the further increase of maintenance of ye Vicar of Rachdale for the time being that such Vicar for ye time being sh<sup>d</sup> take to his own use all the Church Duties of Marriages, Christ<sup>ms</sup>, and Burialls which should thereafter happen without rendering any acc<sup>t</sup> to Lady Byron her Exors &c. for the same.

29 July, 1661, 13 Car. II. By Indre of Lease betw ye s'd L<sup>d</sup> Abp of the one p't and Rich<sup>d</sup> Lord Byron, Baron of Rachdale of ye 2 pt.

The Abp demised the Rectory Chapels and Tyths &c. as af<sup>s</sup>d on the same conditions, and for the same term as the last. (*Lanc. MSS.*, vol. xi. pp. 212-13.)]

1662. HENRY PIGOT, descended from a respectable Cheshire family (having for their ancestors the Pichots, mesne lords of Broxton, shortly after the Norman Conquest),\* was born on the 11th of March, 1628, being the second son of John Pigot, of Fortun, in the county of Stafford, Gent., and of his wife Judith, daughter of Mr. John Davenport, of Butley Hall, in the parish of Prestbury, in the county of Chester. A branch of the Pigots settled in the township of Butley, which was also the birthplace of Dr. Thomas Newton, the learned master of Macclesfield School, and a minor poet of the 16th century. (*Lanc. Visit.*, 1666, Coll. Arm.; *Lanc. MSS.*, vol. xii. [p. 400]; *Gent. Mag.*, July, 1849.)

I have discovered nothing relating to his early education or life. He was a scholar of Lincoln College, Oxford, B.A. in the year 1650, M.A. in the year 1654; and being a deacon "of exemplary life, well commended for his virtues, and thoroughly

\* [A detailed account of the family was read before the Rosicrucians, and subsequently published in the *Manchester Courier* for April 25th, 1873, by my good friend James Croston, Esq., F.S.A.]

instructed in the knowledge of sacred literature," was ordained priest at Soothill Hall, near Dewsbury, on Thursday, the 27th of September, 1654, by Henry (Tilson), Bishop of Elphin, then an exile from his see.\* As we have seen Watson says that Tilson consecrated a room at Soothill as a chapel, gave ordination privately, and did weekly the offices of a clergyman, some of his neighbours being both his hearers and benefactors.

On the 7th of August, 1660 (*Cat. Oxf. Grad.*), but according to Wood 1661, Pigot, being of Lincoln College, graduated B.D., but proceeded no further. It has not been discovered why Pigot sought orders from this Irish prelate, nor by what authority, if any, these powers were exercised by him in the Diocese of York. Whatever Pigot's deficiencies may have been in after life, his own inclination and conviction, and not the hope of preferment, must have drawn him into the Church, which at that period was "every where spoken against."

He became rector of Brindle, near Preston, according to his own memorandum in the Register Book of that parish, in the year 1651,† being at that time a deacon only, and although the

\* [This is duly entered at Chester as follows: Tenor. nos Henr' Providentia divina E'pus Elphinensis nota facim univ. quod die Mercur. viz. 27 Sept. 1654, in ædibus de Soothill diocesis Ebor. sacras ordines (Dei omnipot. præsidie) celebrantes. dilectu' nobis in X'ti Henricum Pigott Collegii Lincoln in Academ. Oxon. alumn. de vitâ sua laudabilis et de moru' et virtutu' suar. donis nobis comendatu' et in sacrarum literar. scientia sufficienter instructu' a nobis etia' examinatu' et approbatu' (iis prius omnib's per . . . (?) prestitis riteque' factis que in hoc munere suscipiendo ab Eccle Anglican' requirunt') ad sacro sanctu Presbyteratu' ordin. juxta moren et ritu' Eccles Anglic. ad'm ip. et promovimus ipsu'que Diaconu' prius ordinat. in Presbyter. sunt ib'm rite ordinavimus. In cujus rei fidem et testimon. sigillu' nostr. Epa'ti p'ntib's apposui. Datu die mense et anno Dni' supra Script. Annoque nre' consecrationis decimo sexto.

(Sigd) HENRIC' ELPHINENSIS.

(*Lanc. MSS.*, vol. xxii. p. 302.)]

† 1640, 22 April. Edward Rigby, M.A., instituted to the rectory of Brindle, vac. per resign. Robert gale, on the present<sup>n</sup> of W<sup>m</sup> Earl of Devonshire. 1647-8, Thomas Cranage, rector of Brindle; buried there June 7, 1650. 1651, Cesserunt a Curâ Pastorali Gulielmus Walker et Philippus Bennet, accessit Henricus Piggott. (*Regr. Book.*)

Earls of Devonshire had possessed and exercised the patronage for some time there is no proof that Pigot received his preferment from that quarter, and it is just possible that he might be nominated by the ruling powers.\* Small as the parish was, there had been two ministers exercising their vocation, both of whom vacated in favour of the young deacon. There can be little doubt that he was favourably regarded by the Devonshire family, and his own connections in Derbyshire and Staffordshire might be officially connected with that great house. It is clear that he was not disturbed in his benefice at the Restoration, as he held it upwards of 71 years. It is probable that he was not resident during the early part of his incumbency, as he is styled "of Preston," at Dugdale's Visitation, and a fashionable town would possess attractions for a man like him which would not be found in a small agricultural village.

[The following petition was drawn up about July, 1660, in the interest of Peter Staninough, William Moore, Vicar of Whalley, and Henry Pigott, Parson of Brindle :

*To the Kings most Excellent Majesty.*

The Declaracon and Humble request of seu'all yo<sup>r</sup> Majesties Loyall Subjects in the County Pala'tyne of Lancaster

Humbly sheweth

That whereas there were given by Queene Elizabeth, and continued by yo<sup>r</sup> Ma<sup>ties</sup> Royall Grandfather and father both of glorious Memory a yearely stipend of 200<sup>l</sup> to foure Preachers (comonly called Kings preachers) whose were to sett themselues ag<sup>t</sup> all Heterodox Doctrines by preacheinge in all such places as most stood in need in yo<sup>r</sup> Ma<sup>ties</sup> said County Two of the said places beinge nowe voyde And severall whose Loyalty and doctrine not soe approved endeavo'inge to compasse the same Wee make bould to certify yo<sup>r</sup> Majesty that the places are of concernem<sup>t</sup> to the peace of both Church and Kingdome And therefore make bould to offer to yo<sup>r</sup> Ma<sup>tie</sup> M<sup>r</sup> Peter Staninough William Moore & Henry Pigott as men of whose abilities Loyalty and Integrity ourselves and the whole County have had large experience humbly begginge that the said places and 2 voyd fellowships in the Collegiate Church at Manch<sup>r</sup> of like concernem<sup>t</sup> may bee by them supplied unlesse yo<sup>r</sup> Ma<sup>tie</sup> in yo<sup>r</sup> Royall wisdome already designed others for the same employment

\* As he renounced "the solemn League and Covenant" at Rochdale in 1662, it seems probable that he had actually taken it, but *qu.* ?



JOHN BYROM [of Salford, described by Dugdale in 1664 as Serj. Major to the Regt. of Foot under the command of Col. Roger Nowell in the Militia of Lancashire.]

F. STANLEY [of Broughton?]

ALEXANDER NOWELL

ROGER KENYON [of Peele]

DERBY \*

DERBY †

ROGER BRADSHAIGH [of Haigh].

ROGER NOWELL

WLLM FARINGTON [of Werden ; assisted the Countess of Derby in the defence of Lathom]

NICH MOSLEY [of Ancoats, J.P.]

WILLIAM RADLY [of Oldfield, Salford]

THO BRADDYLL [of Whalley]

TEMP. SLINGAR [?] ‡

WM BANCKS [of Winstanley?]

R ASSHETON

The Signatures are in two groups, the second beginning with Derby. (Contributed by J. E. Bailey, Esq., F.S.A.)]

He witnessed many changes, and was adverse to them all, except the last, by which he obtained the vicarage of Rochdale, being inducted 18th Oct., 1662. Whitaker observes that within little more than a month after Mr. Bath's abdication, Juxon, being very old and infirm, no time seems to have been lost in filling up the vacancy (*Hist. Whalley*, vol. ii. p. 425), and, as might have been expected, a man of very opposite principles was appointed.

If he had not shared in the persecutions of the ejected episcopal clergy, he was at least an Anglican churchman, in holy orders, an Arminian in doctrine, a sincere royalist, and one who had taken no active part in the Presbyterian movement. No special reason has been discovered why he should succeed Bath, as he held no appointment at Lambeth; but it is a remarkable circumstance that he should have received priest's orders from a persecuted bishop who had formerly held the vicarage of Rochdale.

In the Churchwardens' Account Books of Rochdale there are many notices of Pigot, through a long series of years, from which it might seem that he was generally resident at Rochdale. Immediately upon his "reading in" he entered a *minute* of his "unfeigned consent and assent" to the liturgy, which he read and subscribed in the presence of many parishioners, who attested

\* This is Charlotte the Countess who defended Latham.

† Her son Charles the heir.

‡ Braddyll's brother-in-law.

the same after evening prayer on the 19th October, 1662. (*Lanc. MSS.*, vol. i. p. 308.)\* The churchwardens were also required to procure "two Holland Surplices and a Hudd for Mr. Pigott," as it afterwards appeared that he maintained the use of the surplice as the dress of the parochial clergy in all the offices, preaching included, and discarded the gown or cloak of his predecessor Mr. Bath, as fitting only to be worn by preachers licensed by the Universities, probably arguing, in his facetious style, that he had a precedent in St. Paul, who left *his* cloak at Troas; although

\* He also produced and read in the church a certificate of his "Renunciation of the Solemn League and Covenant," under the hand and seal of George, Lord Bishop of Chester. With the exception of Thomas Bradshaw of Wolstenholme, Esq. (a son of Bradshaw of Bradshaw, and connected by marriage with the Butterworths of Belfield, and Bamfords of Bamford), there was not one *witness* of any position in the parish. (*Lanc. MSS.*, vol. i. p. 308.)

[Of this renunciation entry was made in the Register of Baptisms as follows: "Me. yt Henry Pigott, clerk, Batchelour in Divinity and vicar of Rachdale, did upon Sunday, the 19th day of October, in the year of our Ld. one thousand six hundred sixty and two, being the next day after his induct<sup>a</sup> publicly reade y<sup>e</sup> Common Prayer appoynted for that day in and according to y<sup>e</sup> Book established, and after even<sup>g</sup> Prayer made his *Rec'ognition*, whereby he gave assent to the same Book, Read y<sup>e</sup> 39 articles of Relig<sup>a</sup> with y<sup>e</sup> Ratific<sup>a</sup> thereof, with a certificate of all renuntiation of y<sup>e</sup> Solemn League and Covenant, under y<sup>e</sup> hand and seal of y<sup>e</sup> Rt. Rev. ffather in God, Geo., L<sup>d</sup> Bp. of Chester, publicly in y<sup>e</sup> heareing of y<sup>e</sup> whole Congregation, and partic<sup>ly</sup> of us.

THOMAS BRADSHAW.

JOHN ‡ WHITWORTH.  
his mark.

JOHN HOLLAND.

JAMES DEARDEN.

JONATHAN WOLFENDEN.

his ‡ mark.

EDWEED SCOLFELDE."

This entry is repeated on the next page with this variation: "Under the hand and scale of y<sup>e</sup> most Rev. ffather in God, *Acceptus* Lord Abp. of Yorke, his Vicker Generall, publicly in ye," &c.

"RALPH WYETTE.

JOHN FFEILDEN."

The Archbishop of York at this time was Accept Frewer, Bishop of Lichfield, 1660, *ob.* Abp. Ebor, 1664.

The witnesses were probably the Churchwardens, as the two latter were Clerk and Sexton. The leading families of the parish appear to have been out of the way on this occasion. The Bishop of Chester, Dr. Geo. Hall, was at that time a violent opponent of the Puritan party, although the son of a Puritan. He was consecrated 1662, and *ob.* 1668. (*Lanc. MSS.*, vol. i. p. 308.)]

Bath might have replied, as some of the Presbyterians did, that this was a proof of that article of clerical apparel having been used by an Apostle! In the same year (1662) he ordered that furniture for the church should be bought at Manchester, consisting of ["an ell and a qr. of taffetie 15s.; 5½ yds of broad cloth at 9s. per yd. 2*l.* 9s. 6*d.*; ffor 1 p<sup>d</sup> (?) of silke 1*l.* 5s. 0*d.*; for weaving ye fringe 5s. For charges of the Tailor and myself for goeing to buy the furniture of<sup>t</sup> church at Manchester, 3s. P<sup>d</sup> Samuel Holland for 12 yds and ¼ of Holland at 4s. 4*d.* per y<sup>d</sup>, 2*l.* 14s. 2*d.* Thread, &c., 6*d.* For Tailor's Wages and making two surplices and ornaments for the church, 1*l.* 2s.; to John Weelding ffor setting the Frame about the Communion Table, 1s. 6*d.*"]

In 1664 were ordered 1 *Greene* Quishion for the Pulpitt, and the velvet Quishion was given to Littleborough Chapell. 1 Pulpitt cloth of *Greene* Broad Cloth, 2 Surplices, and 1 Hudd. The mention of the colour of the drapery, as Mr. Raines says, is a new departure.

In 1665, the year of the great plague, we have the ominous entry. "Invent<sup>y</sup>. 1 Book for the ffast for the sadd visitation of sickness." As a proof of its local severity, while on an average of 20 years only 8 or 9 persons had been buried *in* the church, this year there were 15 such interments. The same year "pd clarke for ringing 8 of ye clocke, &c." Mr. Raines says, "This custom has reached to our own day, but latterly, apparently, without remuneration." The following year we have the entry, "pd. clarke 1s. 8*d.* more for ringing 8 in the winter season." (*Lanc. MSS.*, vol. i. pp. 168-9.)

In 1665 the clerk was paid 3s. "for writeing y<sup>e</sup> Territories of the Gleave Land, to be kept in the church." [No such document exists in the parish chest now, which, however, contains a duplicate of a terrier for 1783. The same year "pd. at the Coronation Day, 14s. 2*d.*" 1667, "paid for bread and wine, 10*l.* 10s. 10*d.*; pd. ringers upon Thanksgiving Day, 2s." "It has been observed," says Mr. Raines, "that Fast days were fashionable in the time of Cromwell, and Thanksgiving days in the

reign of Charles." (*Lanc. MSS.*, vol. i. p. 169.)] The vicar was sometimes harsh and overbearing towards his parishioners, although we may hope not habitually so, and it is not improbable that some of them treated him unkindly. On the 1st of April, 1664, Samuel Hamer of Hamer, Gent., and Robert Butterworth, Gent. (both of them Puritans), assessors of the Jury of the Manor Court, fined Mr. Pigot x<sup>s</sup> for "not sufficiently cleansing the ditches and hedges of a certain close in his own occupation called the Broad Field in Castleton leading between the towns of Manchester and Rachdale aforesaid." (*Lanc. MSS.*, vol. viii. p. 169.)

In the year 1667 the churchwardens "paid for Mr. Pigot's dinner, and others with him, at Todmorden," but the parish disallowed the item. And yet in the year 1674 they "paid for mending Mr. Pigot's tippet [1s. 6d., and again in 1676 for the same 2s." In the latter year we have the first record of the long struggle against church rates. The vicar] was the chairman on the day of auditing the parish accounts, and stated that he should not allow them to pass, as the wardens had not shewn what sums had been levied, nor for what purpose, and yet had accounted for losses from several persons whom everybody knew to be solvent—such as John Entwistle, Esq., 4s.; Mr. Gabriel Gartside, 2s.; Mr. Richard Milne, sen., of Milnrow, 1d., and others, so that he would not, willingly, have them recorded, but desired the old wardens to amend their accounts by that day se'night, or else he thereby authorised the new wardens to present them.

In the year 1677 the vicar again laments the forbearance of the wardens to present several of the leading parishioners, and refused to pass the accounts. [The defaulters being John Entwistle, his lay 3s. 8d.; Mr. Gabriel Gartside, his lay 6d.; and two more in Wardle, altogether 9s. 11½d.] In the next year Mr. Entwistle and others were presented to the court, and after much vexatious resistance, were reduced to order, to the evident satisfaction of the independent and, I hope, conciliatory vicar. His

views on religious toleration may be ascertained from his proceedings towards the Quakers, who were numerous and troublesome in the neighbourhood of Todmorden. In the year 1686 "the persons called Quakers were presented" for refusing to pay their legal proportions "for bread and wine, and for the repairation of the church and school of Rachdale;" but again Mr. Pigot would not allow the accounts to pass until the disbursements had been inspected and allowed, not only by the parishioners but by himself. [The names of these Quaker defaulters were Edward Duckworth, 7*d.*; Richard Houlden, 10*d.*; Martha Lord, 7*d.*; and in Todmorden, Joshua ffilden, 9*d.*; Daniel Greenwood, 3*d.*; the same Dan. Greenwood for Eight Bank within Walsden, 3*d.* (*Lanc. MSS.*, vol. i. p. 171.)]

In the year 1678 he has recorded that he made collections amounting to 20*l.* 1*s.* 11½*d.* at the church and at all the chapels, except Todmorden, towards the rebuilding of St. Paul's [Cathedral] Church in London. [*Lanc. MSS.*, vol. xv. p. 184.] In 1690 he has noticed that he was present when the daughter of his ejected predecessor was married, and that although as a surrogate of the Chancellor of Chester he did not issue the license, yet he refrained from taking the accustomed dues. In this year died Mr. Ralph Webb, the memorable parish clerk, who kept the Register, had filled the office nearly 60 years, and "who, in his time, buried 1100 persons." (*Thoresby's Corresp.*, p. 322.)

[After June, 1695, Mr. Pigot's name does not again occur as passing the accounts.

In 1696 is the entry, "pd. Ringers when Bishopp came, 5*s.*; pd. to Henry Butterworth (Parish clerk), Nov. 18, for serving the Poor p<sup>r</sup> order of the Bishop, 1*l.* 16*s.* 6*d.*"

"1699, for wainscotting the communion table, 30*l.* 0*s.* 0*d.*

"1701, ffor the Great Bible and two Prayer Books, 2*l.* 12*s.* 0*d.*" "These beautifully-bound books," says Mr. Raines, "were in use when I became curate of Rochdale in 1829. They were not new when bought for the use of the church, and had belonged to the learned Dr. Field, having his arms and name on a fly-leaf."

"1702, Paid Lawrence Hardman for Pulpitt, 18*l.* 10*s.* 0*d.*" "Probably," says Mr. Raines, "the most handsomely carved and ornamented oak pulpit in the deanery." It was removed in the late alterations.

"1703, Pd. to Mr. Heayns for mending organ, 2*s.*" "This is the first time the organ is named, although the tradition of the town is that this ancient instrument was presented to the church by Queen Mary, in consequence of the devoted attachment of the parishioners to her cause."

In the same year, "pd. to Mr. Heynes, 15*l.* (probably this was his salary) ; pd. for velvet for the pulpit, 8*l.* 0*s.* 0*d.* ; pd. for a Communion Table, 12*s.*" "This handsome oaken table," says Mr. Raines, "standing upon a frame, according to the canon, has been disfigured by the recent addition of drawers, but as the new cover conceals both defects and beauties, the expression of regret may be withheld."

"1706, pd. for planting young ashes in the church yard, 3*s.* 0*d.* ; pd. Ringers for the News of Turin, 6*s.* ; paid them at Thanksgiving by order of Mr. Holt and Mr. Pigot, 1*l.* 4*s.* 0*d.*"

"1717, pd. Saxon for carrying rushes into church, 1*s.* ; Communion Table Cloath, 55*l.* 3*s.* 1*d.*," "a sum," says Mr. Raines, "nearly equal to what was paid for a similar article a few years ago. This venerable 'cloath' was in regular use from 1717 to 1829, a period of 112 years."

"Wine for the church, 126 quarts ; Todmorden, 9 quarts ; Littleborough, 6 quarts ; altogether 141 quarts, 14*l.* 2*s.* 0*d.*" "The quantity immense, the price moderate," says Mr. Raines.

1717, 2nd Nov. "At a meeting held this day in the church, we inhabitants whose names are hereunto subscribed, do approve and testify our good likeing of the cutting of ye vellvet w'ch was provided for a communion cloth, &c. The surpludge vellvet and frenge shall be applyd and disposed off by the Rev. Mr. Whitehead, our present curate, for the ornament of the altar and pulpit, or either of them as he thinks fit, and we also agree that the window and ceiling over the Communion Table shall be altered

and made more lightsome at the parish expence, &c. Signed, Alexander Butterworth, Alex. Kershaw, Charles Chadwicke, Joh<sup>n</sup> Starkey, Andrew Holden, E. Butterworth, &c., &c." (*Lanc. MSS.*, vol. i. pp. 169-73.)

Prior to 1719 there were only five bells in the church ; a sixth was then added. (*Lanc. MSS.*, vol. xv. p. 180.) The same year, on the 23rd of November, two new windows were put out on the north side of the church. (*Ibid.* p. 186.)]

The parish was increasing rapidly in size, and it was probably not an evidence of Pigot's popularity, but of the increase of the population, that on the 27th December, 1693, the accommodation of the parish church being too small, a faculty was granted by Bishop Stratford to erect the west gallery, and on the 9th November, 1699, a second faculty was granted for another gallery to be erected on the south side of the church. These continued until the year 1855, when they were removed.

[These faculties together with others for the building of some private pews are thus recorded :—

1693, Dec. 27, Dr. Wainwright granted a faculty for the erection of a Gallery in Rochdale Church part whereof is in the Belfry and part in the Nave extending from West to East 21ft. 4in. 4 foot to reach West into the Bellfry, and 2ft. 9in. East behind the Pillar ; and extending in breadth from North to South 28ft. 4in. or thereabouts. 5ft, whereof are in the Isle on the South part of the Pillars which part the middle and South Isle where a Loft may conveniently be built without prejudice to any person, provided the same be built of such a convenient height that *a sufficient light be continued to the Font* (it was removed in 1807). Citation having been issued ; these are therefore to License and authorize you *Thos. Buckley, Charles Gartside* and *John Scholfield*, Gent<sup>rs</sup>. all inhabitants of the parish of Rochdale, to erect the said Loft or Gallery with seats in the room or place predescribed.

(Signed) THOS. WAINWRIGHT,

HENR. PRESCOTT, *Reg. Dep.*

"To all X'n people &c. Thomas Wainwright, LL.D. Vicar Genl. &c. of Nicholas, Lord Bp. of Chester, &c., whereas upon Certificate made to us it did appear that the Town and Parish of Rochdale was so populous that the Church there was not capacious enough conveniently to receive the Inhabitants of the said Town and Parish, and that *Charles Gartside* and *Samuel Ramsden* of the said Parish Gentlemen having considerable estates therein, being well affected to the Church of England and constant resorters to their said Parish Church, though destitute of convenient seats therein for them and their families were desirous to erect at their own proper cost and charges

a Gallery with a convenient staircase from the Chancell end and over the middle aisle, which will extend 43 foot in length, 15 foot in breadth, and from the West Pillars facing the North 8 ft. or thereabouts, and therein to build and erect seats as well for the convenience of themselves and their families as also for others of the inhabitants of the said parish. We, judicially proceeding, did cause a General Citation in Rochdale church on Sunday, the 8th of Octob<sup>r</sup> last against all manner of persons who pretended to have any right, &c., to appear before our lawful surrogate, in our Court of Chester, on Thursday, the 12th of October inst. No persons appearing we did grant our Lic. or Faculty by Decree of Court on the 28th Oct<sup>r</sup> afsd. Dated at Chester under our seal of office this 9th November, 1699.

(Signed) THOS. WAINWRIGHT.

HENRY PRESCOTT, *Reg. Dep.*"]

"1706, Feb. 28. A faculty for a gallery granted to *James Wilson and Robert Scholfeld*, inhabitants of the parish of *Rochdale*, to erect seats on certain waste places of ground in the bottom or west end of their parish church of *Rachdale*, at their own proper cost and charges, to wit, *Jas. Wilson* to erect a pue on part of the said waste lying on the north side of the church, at or near the west end thereof, behind the churchwardens' old seat, therefrom the gallery pillar north<sup>d</sup>, 12ft. in breadth, from the back of the back of the churchwardens' old seat, westward 3ft. 6in. ; and the said *Robert Scholfeld* to erect one other seat on the south side of the said church, at the west end, behind the churchwardens' new seat, in length from the Isle south<sup>d</sup> 7ft. 2in., and in breadth from the back of the churchwardens' new seat westwards 3ft. 6in. Granted by the Court of Chester."

"1707, June 21. *Thomas Leyland* and *Alexander Collinge*, both of the Par. of *Rachdale* have a Faculty gr<sup>d</sup> for erecting two pues at the west end of *Rachdale* Church adjoining the above, *Leyland's* pue being behind the great church door, and *Collinge's* pue near the north door of the church."

"1720, Oct. 17. A Faculty granted by the Bp. of Chester to *Richard Holte of the Parish of Rochdale* to build a seat on the south side of the south aisle, near the west end of *Rachdale* church."

"1720, Oct. 17. Do. to *Thomas Holland of Rachdale*, and *Jonathan Wolfenden of Townhead*, in the said Parish, to build a



pew in a vacancy at the west end on the north side of the middle aisle, 12ft. 6in. in length and 10ft. in breadth." (*Lanc. MSS.*, vol. xv. pp. 161-3.)

The chapel of St. Katherine became completely vested in the family of the Butterworths of Belfield during the vicariate of Pigot. This was brought about by the conveyance of a moiety of it which remained in the hands of the descendants of one of the co-founders. This deed is dated the "12th of October, 1665, and by it James Marland of Marland, yeoman, conveys to Alexander Butterworth of Belfield, Esq., one moiety of Trinity Chapel, with the ground and soil thereof, as a distinct separate tenement." James Marland no doubt conveyed what had been inherited by him as a descendant of one of the co-founders of the chapel, which, as we have seen, was founded in 1487. When Mr. Townley, who secured the inheritance of the Butterworths of Belfield, conveyed the chapel to Mr. Dearden, he made an affidavit which is dated the 5th of May, 1831, from which it appears that this was the earliest deed then in his possession relating to the chapel. The original foundation deed was found in September, 1844, in the hands of Mr. Joseph Jones of Hathershaw House (called Walshaw House in another place by Mr. Raines), in Oldham, Esq., whose family obtained it from Mr. Robert Whitaker, at one time steward of Colonel Townley of Belfield Hall, who had probably taken it from the muniment room at Belfield. Mr. Jones gave it to Mr. Dearden. This deed I had not seen a transcript of when I referred to the foundation of the chapel in an earlier page, but I have since found a corrupt copy of it in vol. xv. of the *Lanc. MSS.*, pp. 165-6, and as it is a document of some importance I transcribe it :—

This Indentor maid the xxiiii day of Septembre in the yeare of our lorde a thowsand cccc l xxx vii, and in the yeare of the Reigne of Kyng Henry the VII<sup>th</sup> after the Conquest of Englande the III<sup>rd</sup> Berys wittnes that y<sup>e</sup> ys a Brotherhode maide and ord'nyd in the worshipp of the Glorious Trinite in the churche of Rachedale by Doctor Adam Marland, Syr Randull Bott'worth, Syr Jamys Myddelton Confondators of the said Brotherhode and fraternitie to laist perpetuallie in the said Churche of Rachedale and we wyll that the (said) Sy<sup>r</sup> Jamys be the said Trynyte Prest duryng his

lyf or who that he putteth in to occupy by him and rulars of the goods, and we will that the said Preste who that ever he be duryng hys tyme daylye off<sup>r</sup> his masse cr after<sup>ds</sup> at the ault<sup>r</sup> say a commemoracion of the Glorius Trynyte alsoe dayly in his masse saye a Collec a service [? a secreta] with the post.-coms. for the fondators with all the Brethren and Sisters h'rof and all that they were bondon to pray for qwkike and deid. Alsoe ev'y weke ons to say *Placebo* and *Dirige* with ix lect's. and the commendac'on, alsoe ev'y weke ons to say the VII Psalmes with Letanye and Suffrage folowing, also evry Friday to say in the worshipp of the blessed wondes that o<sup>r</sup> lorde J<sup>hu</sup> Christ sufferyd fo<sup>r</sup> us, xv p<sup>r</sup> n<sup>r</sup>s, xv aves, and one crede alsoe eury Satterdaye in the worshipp of our Ladye qwhene of mercy to say qu'v and psanytor [? quinqueaves and paternoster]. Also as sone as the said Prest haith knowledge that any of the cofondat'ors is dep'ted owten of this worlde they do begyn and say ye Tryntale of Saynt gregore contennuyng ons yeare so that for ychet fondator he say on Trentall, and for the benefactors also every quarter ons he say *Placebo* and *Dirige* with ix lec. and the commendac'on with masse of Req'em. on the mornynge for the confundators and benefactors and also that they whe<sup>r</sup> bonde to pray for inespéciall with all oth<sup>r</sup> soules in Purgatory in generall, also twyse in the weke the sayd Prest shall pray for the confondators of the said ffraternitie w<sup>th</sup> all the brethren and sisters when he goeth to the lavatory standyng at the Ault<sup>r</sup> ende with *de profundis*. Also the saide Randull Dysyrith that his father and his moth<sup>r</sup> Bernarde and Agnes his broth<sup>r</sup> Alexand<sup>r</sup> his wife Margaret w<sup>th</sup> all all the brethren and sisters of the said Syr Randull w<sup>th</sup> all oth<sup>r</sup> good frends w<sup>th</sup> the noble Prynce Omffrey Ducke of Buckyngham w<sup>th</sup> ladye Anne his wyf Our Prynce be prayed for and for the saule of Rog. haislynden, doctor of devinite, also the said Syr Jamys will that his father Richarde and Agnes his moth<sup>r</sup> c'u fratrib's and sororib's Geffray Sondiforth isabell his wiffe in especiall w<sup>th</sup> all those y't holpt hi' to y<sup>e</sup> Scole in ge'rall be py'd for. Also it is our wych that this fondac'on indentyd be kept on p'te with the Abbotte of Whalley and Convent and another with Barnarde Bott'worth and his heyre and the oth<sup>r</sup> ptie Syr Jamys Mydelton and assignes. The wiche Abbot Bernarde with assignes of the said Syr Jamys shall have pour to chose the said Prest w<sup>th</sup> assente of the Brethren of the said ffraternitie. Also it ys the will of the said Syr Randall and Syr Jamys that if the saide Prest be evyll disposyd auth<sup>r</sup> by lechery Drunkenhode Couety dyser or wakyng out of tyme that they monyshe hym thre tymes, betwen every tyme iiij weks and if he amend not then to putt owt of the said s'vice and to put in anoth<sup>r</sup> honest and well disposyd Prest. Also the sd Prest shall kepe the grocet [? gross, or great] Sondayes at Matyns masse and Owyster [? Easter] and holydayes w<sup>th</sup> the Vicar or the p'ishe Prest for the tyme beyng and to have his p'lauhdyg [?] to ex. . . . [?] said gods and service.

Indorsed, A Deed concerning Trinitie Chappell adjoyning to Rachdall Church.

(*Lanc. MSS.*, vol. xv. pp. 165-66.)

It is almost certain from these documents that the Butterworths of Belfield remained in possession of one half of the chapel, as heirs of one of the founders, Sir Randal Butterworth, and that the whole of it became vested in them on the conveyance of the moiety owned by the Marlands.]

Dr. Whitaker, whose early days at Rochdale would enable him to converse with persons who had known Pigot, observes that he was principally remembered as a whimsical textuary, who intended to divert rather than to instruct his hearers, and that his discourses, from all the specimens seen by him,\* appear to have been extremely jejune and unprofitable, a circumstance which would alone account for the crowded auditories which flocked to his ejected predecessor. He published in London, in 1676, 4to, a sermon preached at the Assize at Lancaster on the 19th March, 1675, having been chaplain to his parishioner, Alexander Butterworth of Belfield, Esq., when high sheriff. (Wood's *Fasti Oxon.*, p. 809.)† I am not sure whether it

\* It is worthy of note that the Chadwicks of Healey, and others from whom Whitaker had his information, had an unfavourable impression of the vicar's character. His good deeds had fallen into oblivion, and he was not remembered as a public benefactor. Had Whitaker seen Pigot's *manuscript* or *published* sermons?

† I have read the sermon, a copy of which is in the Bodleian Library. It is in 4to, pp. 33, by "Henry Pigot, B.D.," without the addition of his preferments, and fully justifies Whitaker's description of his pulpit addresses. It is dedicated "to the Hon. Sir Timothy Littleton, Knt., and Vere Berty, Esq., Chief Justices of Assize for the Northern Circuit," and he says in "the Epistle Dedicatory," "your lordships' candour and the *sleightings* of others have, by a strange concurrence, begot and strengthened this resolution, that this discourse shall appear in public." He desired "such terms of communion as might bring the whole Christian Church into one. . . . Kings' prerogatives we stickle for, and amongst them that they have a Right to be both Fathers and Sons to the Church; for those of Bishops also, but not to exalt 'em over those who are in most peculiar manner God's anoynted." He speaks of those "kept so low as, by a bare monastique allowance, compels them to live from private purses" (p. 26). He says "the greatest clamour is from those who have the least cause to make it, or receive the least hurt" (p. 27). "This unruly Beast (the many) is always heady and humourous; please 'em awhile—whatever the king did pleased 'em (II. *Sam.* iii. 34)—raise their pet and the time of the greatest prosperity and plenty that ever was is carped at, and they cry out 'make our heavy burdens lighter!'" (I. *Kings*, xii. 33.) "If you stick by your old King Edward's laws, Magna Charta, several other good statutes, and the common law; we to our Canon, two Testaments, three Creeds, the four first Councils, and the five first centuries as fixing the Rule of our Religion, we satisfied ourselves, and those guided by us, and stop the mouths of those who tell us of *turning all upside down*." It is clear that Pigot regarded the *Crown* as the source of all jurisdiction, spiritual as well as temporal, and did not much object to James I.'s dictum, "*I make*

was the discourse which gave rise to the following anecdote which was current when I was curate of Rochdale, and is not forgotten yet.\* Preaching before the judges at Lancaster, he selected for his text, *Acts* xvii. 6, "These that have turned the world upside down are come hither also." He made merry with the office of the judges, dwelt on the rapacity of lawyers, and with strange indecorum, reflected on the inequality of the law. He was afterwards severely rebuked by one of the judges, but, nothing daunted, observed with great coolness, "I am glad you *feel the truth* of my remarks!" This judge requested that the High Sheriff would not bring along with him the same chaplain at the Autumn Assize, but the request was disregarded; and on seeing the vicar of Rochdale near the sheriff, the judge observed, in no courteous phraseology, "O, I see you have brought again *Old Turn the World Upside Down!*" The next day Mr. Pigot appeared in the pulpit and levelled indiscriminate arrows at the ermine, and desecrated the text "Hear what the unjust judge saith." (*St. Luke* xviii. 6.)

Pigot lived in an age when wit and drollery were fashionable, and often impiously turned against religion and even divine revelation by the wretched individuals who indulged in this sort of profaneness, and it seems to be clear that Pigot sometimes lost his sense of decorum and propriety, and that some of his proceedings were unbecoming either in a clergyman or a Christian gentleman. Drollery, however original, and quibbles, however

both Law and Gospel!" He obviously maintained the Royal supremacy in an Erastian spirit, and did not believe that the Church had any authority without the consent of the Sovereign. Monstrous!

\*Mrs. Ann Bellott, a well-educated old lady, whose family had long resided in Rochdale, and whose father, Steven Bellott, has recorded in his family Bible that Mr. Pigot was her Godfather in 1684, died at the age of nearly *one hundred years*, and from her grandnieces, the three Miss Whiteheads, of Drake-street (one of them an octogenarian) I obtained many anecdotes and much information of the vicars from the time of Pigot. Mrs. Bellott's memory was remarkable, and at least one of my old friends, whose powers of memory did not give way, had much of the peculiar information of her relative, and often amused me by her narratives.—(*Lanc. MSS.*, vol. iii. p. 71.)

intricate, were out of place in the pulpit, although he achieved an amount of mischievous notoriety which has survived him more than a century. Bishop Pearson does not appear to have censured him, and perhaps Convocation was otherwise employed, or both might think it useless to condemn a preacher whose pulpit ministrations so openly condemned himself.

On one occasion he amused his parishioners with a subtle dissertation, well known, by the way, to the schoolmen, but not very edifying to the unlettered inhabitants of Rochdale, *on the number of angels which could dance on the point of a needle.\**

He was an humble imitator of South and Theed, and, like Swift —

He reconciled divinity and wit,  
And humour and mirth had place in all he writ.

It was maintained that he not only believed in the existence of *Ghosts*, but also held that he had the power to “exorcise evil spirits,” and that he was often resorted to at Rochdale by those who had faith in his marvellous powers and recondite secrets. At the risk of being thought too credulous in receiving the traditions of ancient persons, I will transcribe what I took down from the recital of an old man worthy of belief, and possessed of a keen recollection of such events.† “A man at Sheepcotes, in Crompton, was possessed of an evil spirit, of which he could not be dispossessed, and his friends applied to Mr. Pigot. The vicar went when the moon was at the full, on a gallows which

\* In Addison's comedy of *The Drummer*, or, *The Haunted House*, the butler says—“Why, a spirit is such a little thing that I have heard a man, who was a great scholar, say that he'll dance ye a *Lancashire Hornpipe* upon the point of a needle.”

† Mr. Alex. Chetham, Spotland, August 25, 1829. James Greenwood, of Longsight, near Milnrow, who had also the narrative *substantially* from his grandfather, and Joshua Smith, of Brook, in Castleton, who died in 1822, aged nearly 90. Miss Whitehead had heard of the belief in *ghosts*, but not of the *exorcising* faculty. What would the minister of the Steeple House have thought of the *Quaker* Howitt, his History of Priestcraft, his Spiritual Revelations and Intercourse with Ghosts, and of the revelations of the *Spiritual Magazine*? The spiritual power of Howitt, and Pigot's belief in ghosts and other marvels, seem akin to each other—albeit Pigot eschewed *Quakerism*, and there would be a sharp line of demarcation somewhere.

he always rode, and when the messenger asked to accompany him the reply was, 'If you are in my company you will never reach home alive, as I have to meet the spirit in the air; and then I shall proceed to the house and cure the possessed by touching him.' He said prayer and fasting had little to do with the cure. It would be effected by the *touch*. However, Mr. Pigot got to Sheepcotes, commanded the evil spirit to depart into the air, and then by *touching* the patient recovered him, and left him quite well, although the man's face was scratched worse than if he had been fighting."

If this improbable story be stripped of its marvellous additions there is much in it which reminds us of the strange doings of Valentine Greatrakes, Pigot's Irish contemporary (and the friend of the Earl of Orrery), whose wonderful powers, by merely touching his patients, were attested by Boyle, Whichcot, and Cudworth. It is said that as soon as the evil spirits, or the possessed, either saw or heard the voice of Valentine Greatrakes they fell either into violent agitations or upon the ground. And yet Pigot was not mixed up in the affair of the Surey Demoniac, although a clergyman in his parish was consulted on the subject. Superstition produces evils in the world which neither religion nor philosophy can always repair, and sometimes superstition itself is the remedy of superstition. In this instance the remedy seems to have been as objectionable, and about as visionary, as the disease; but the voice of fanaticism is slowly silenced by that of wisdom.

As to his belief in *ghosts*, he probably fell in with the popular notion and encouraged the delusion which prevailed, his parishioners being neither alarmed nor surprised by the boldness of his creed. Whether he "bodied forth the form of things unknown" and adapted them to the capacity of his dupes, "giving to airy nothings a local habitation and a name," I did not learn, but there seemed to be a strong opinion that something spiritual was often *seen* by him, personified if not materialized.

If these were the *credenda* of Mr. Pigot it can hardly be ex-

pected that he taught more sober doctrines in the church, and it is pretty evident that some, at least, of his hearers profited by his teachings so little, that they were soon "turned into fables." (II. *Tim.*, iv.) If we really conclude that he, like the sons of Sceva the Priest (*Acts* xix.), was an exorcist, it seems that he received better usage from the evil spirits than they did, although the patient suffered. His better instructed parishioners as well as his ignorant dupes would conclude, or at least ought to have concluded, that the great Master whose name he did *not* invoke, took no great pleasure in *exorcists*, and that there were better ways of casting out unclean spirits than by manipulations, incantations, and conjurations.

He was domestic chaplain to Charles, the eighth Earl of Derby (ob. 1672), and in 1695, it is recorded, "Paid Ringers, when my Lord of Derby [Wm., ninth Earl] came to Castleton, 3s." (*Churchw. Acct. Bk.*) In 1688, when the same Earl of Derby came to Manchester, he was not much regarded, so low had the enmity of each successive Government from 1642 to 1688 brought the once powerful Stanleys. (Newcome's *Journal*, by Heywood, Introd. p. xxxvii.)

[Mr. J. E. Bailey, F.S.A., has called my attention to the two following entries about Pigot in the *Diary* of Oliver Heywood :

*Mr. Piggot, Vicar of Ratchdal*, being in an alehouse drinking with Mr. Butterworth, Mr. Entwistle, justices, &c., one at the door wanted to speak with him. He would not go, but said "If any want to speak with me let them come hither." There came a man and a woman with a child. The woman said, "Sir, you have committed adultery with me and I have born this child, and I come to you to know how it must be kept." This was Nov., 1680. He hectored and ranted and charged it on the fanaticks of the town, saying, they hired her thus to abuse him. His wife came to Mr. Hallows, Robt. Milne to inquire: they utterly denied that they knew anything of it. (Oliver Heywood's *Diaries*, ed. 1881, p. 276.)

*Mr. Piggot, Vicar of Ratchdal*, is implacably fallen out with Mr. Holt, of Castleton, about trifles and others, particularly Mr. Butterworth, of Belfield, justice of peace, challenging a right to a seat in the church. Mr. Piggot opposed him; would not suffer him to have it; lockt the Church doores. Mr. Butterworth caused a man to goe in at the window to nayle green Beas in the seat, July 6, 1682; on the Sabbath Day went into it. When the Vicar came he went straight to that seat; would have entred; Mr. Butterworth kept him out; a great bussle was betwixt them before the

congregation. Mr. Butterworth told the Vicar the pulpit was open, bad him goe to his work ; the Vicar would not, but said he was disturbed in divine service ; went out of the church, bade people follow him ; fell to his reading Common-Prayer in the church-yard. This was July 9, 1682. Many people flockt about him. Mr. Butterworth bade the officers tell the vicar and people if they did not scatter he would endite every one of them. The people went away. (*Ibid.*, p. 290.)]

Pigot was the friend of Bishop Cartwright (*Diary*, p. 14, Camden Soc.), and therefore inclined to the measures of James II., if not inclined to Popery. It seems from some scattered notes in Mr. Richard Halliwell's *Memorandum Book*\* that he was at least "a waverer" or "trimmer" at the period of the Revolution, perhaps sympathising with the non-jurors, but finally loyal to William and Mary.† He read the prayer for the birth of the

\* 1675, Dec. 10, dyed at Castleton Colonell Holte. Mr. Pygott came to his buryall on y<sup>e</sup> 14th.

1679, Feb. 3, Mr. Newbold made his will, Sam. Hamer and Mr. Pygott there. Ned very bad.

1681, Dec. 25, Recyvd the Sacram<sup>t</sup> at Rachdale Church from Mr. Pigott.

1681-2, Mar. 17, Hot disputes w<sup>th</sup> Mr. Pig<sup>t</sup>, cousin John p'sent.

1683, June 3, Trin. Sund. rec<sup>d</sup> Sacr. at hands of Mr. Piggot. Throng. Dyned at R. Oake.

1685, May 23, John fell down of th' Pox and Betty Clegg our maid serv<sup>t</sup> nurse had 'em and dyed. Judy Piggot also in 'em. Mild. Did recover well.

1688, Oct. 7, Mr. Piggott read y<sup>e</sup> Declarat<sup>n</sup>. The Court requires names to be sent in.

— June 18, Mr. Pig<sup>tt</sup> prayd for y<sup>e</sup> Prince of W. John Holt ask'd me if he was not an imposter.

— Dec. 11, King J. fled from Whitehall. Pray'd for K. & Q. but no names. P. & P. of Orange.

— 18, still pray'd for by Mr. P<sup>t</sup>. Jan. 31 Mr. P<sup>t</sup> preach'd Thanksg. Sermon at Rachd. Feb. 21, W. & M. proclaimed K. & Q. at Rachd. Mr. Pigott hath taken y<sup>e</sup> oathes. The crown to y<sup>e</sup> survivor dur<sup>e</sup> life. 29, Pray'd for K. W. & Q. M. and Royal familye.

1689, June 7, I would not be J.P.

— July 16, Mr. Pigott said 'twas tho<sup>t</sup> y<sup>e</sup> whiggs were less party but some high flyers were coming over. James Holt not steady. Mr. Butterworth ag<sup>t</sup> W. and T. and y<sup>e</sup> Poll Tax.

(Capt. Rich. Halliwell's *Pocket Bk.*, Pike House, 1840.)

† Lord Lansdowne, the nephew of Dr. Denis Granville, the Dean of Durham in 1688, well observed, that "loyalty was a thing of such dubious application, that, according to its object, it might be either *loyalty* or *treason*."



Prince of Wales in June, 1688, although most of his parishioners questioned the birth, and regarded the prayer as a State imposture and their vicar little better than an impostor for reading it. Afterwards he prayed for "the King and Queen" without mentioning their names, but it might seem that the congregation knew that he meant King James and his Queen, and although there were many Presbyterians in Rochdale at that time, it is probable that as King James had violated both his oath and the laws they considered that "the Lord had rejected him from being King," and, having left his kingdom, had given it "to a neighbour that was better than himself." When Mr. Pigot prayed for the king and queen these latter prayed for William and Mary.

In 1689, Radcliffe Scholfield of Scholfield, Esq., and Matthew Hallows of Newbold, Esq., both of them barristers and Presbyterians, were sworn Justices of the Peace for the county of Lancaster, and advocated the new Government of *William and Mary*, as their party had supported and brought about the Revolution. The old Parliamentary cavaliers were now called *Jacobites*, but seem to have held opinions different both from the Whigs and Tories. After some wavering, Pigot took the oaths to William and Mary, which was not uncommon amongst men of his character, and this led Tillotson to say he could not endure a trick anywhere, much less in religion (Birch's *Life*, p. 282), as they asserted that they took the oaths on the ground of *obedience* to "the powers that be," although it was generally thought that they who thus acted were opposed to "the powers," and consequently *perjured*. In 1694 the Whig party issued a new Commission of the Peace, and left out those magistrates who were Tories, or who were doubtful — amongst whom was Radcliffe Schofield — and put in "trimmers," or men of mean estate and education. Mr. Halliwell refused the office. Alex. Butterworth of Belfield, and Richard Entwistle of Foxholes, qualified. I am not sure that Mr. Pigot was in the commission.

In the year 1696 his name was introduced into an acrimonious

controversy, which arose out of a visitation sermon "Against corrupting the Word of God, preached at Christ Church in Manchester, 11th July, 1696, by Thomas Gipps, rector of Bury," and which continued for several years. The rector charged the Presbyterians during the civil wars with altering *Acts* vi. 3, "whom *we* might appoint" into "whom *ye* might appoint," to favour the notion of the people's right to elect their own ministers.\* Mr. Owen in his reply to Gipps' charge objected that the story of the Cameronians having altered the passage did not concern the English Presbyterians, and that the Scotch evidence was merely hear-say, and scarcely credible. In his rejoinder the rector alleged that the Honourable Colonel Fairfax stated this fact to the Rev. Mr. Piggot, vicar of Rochdale, in the hearing of several persons, and especially of Mr. Robert Mills, a shopkeeper in Rochdale, and a known Dissenter. After Mr. Piggot had satisfied them about the true reading of the place in the original, the company then at Rochdale consulted several English Bibles which they sent for from private houses, and found them corrupted in like manner, whereupon Colonel Fairfax declared that he thought the Presbyterians had some knavish design. A German gentleman then in the company pulled a Dutch Testament of Luther's translation out of his pocket, wherein he read *we*, and then added he was certain the Presbyterians in Germany and in Scotland (where he had lately been) were knaves, and it was well if they were better in England.

The above narrative is thus noticed by Owen:—"The story, in short, is this: One Collonel Fairfax reported in a public house at Rochdale to the Reverend Mr. Piggot and Mr. Milne that a Scotch Cameronian had cited this corrupt place in a public sermon. It is uncertain whether Colonel Fairfax reported it, for Mr. Milne avers that he never was in the Collonel's company, so that the report depends upon Mr. Piggot's single testimony, and some

\* Field, the publisher of the *Pearl Bible* which contained this gross error, and 6,000 others, was said to have received £1,500 from the Independents to corrupt this passage. (Disraeli's *Curr. Lit.*, vol. iii. p. 475, 8vo., 1849.)

say this is not the first brat he has imposed on the world.\* . . . . This may ground a just suspicion that the story was invented in Rochdale, at a publick house."

Mr. Thomas Jolley, as the rector of Bury afterwards stated, produced the same text at Dukenfield Hall, against the Rev. Mr. Ellison, rector of Ashton-under-Lyne. (*Lanc. MSS.*, vol. ii. pp. 155-6.)

In the MS. Diary of the Rev. John Angier of Denton, is the following notice of Mr. Pigot:—"Jan. 22, 1663-4. Abt Jan. 19, 20, 21, I heard severall wagger y<sup>t</sup> a certificate was issued out from the Bishop to imprison Mr. ffar. Holland, Rowe and wiffe, brought to the Justices by Mr. Pigot, vicar of Rachdale. Jan. 21, I heard it was not signed, also Jan. 29, but Feb. 3 I heard it was signed by three justices." (*Lanc. MSS.*, vol. xxiii. p. 434.) These episcopal citations were slowly issued, and imprisonment often talked of, but not carried into effect. I fear Pigot was not "a healer of breaches," nor of a loving spirit, like poor Angier.

It is evident that his zeal against the Presbyterians burnt brightly long after "Black Bartholomew's Day," and he wished to be regarded as an honest opponent of the views of the Dissenters, and to be remembered as a sound English churchman. Either he or his curates reclaimed many of the parishioners who had at one time entertained strong prejudices against the doctrine and discipline of the Church, and in three score years he saw important changes of opinion, both religious and political, in numerous families. By argument and persuasion, but not always by prudence, he gained over many Presbyterian families, and turned the edge of popular opinion in favour of conformity. Several who had received Presbyterian ordination from the Classis had chapels, or livings as they are now called, given them by him on their relinquishing their certificates of ordination and taking deacon's orders, and some of them were afterwards ordained priests, in order, as he said, that they might have a legal

\* A covert allusion to his having read the prayer for the birth of the Prince of Wales, commonly called the Old Pretender—how truly so called, posterity knows.

claim to their endowments, thus adroitly waiving the validity of their ordinations. He also vigorously and successfully defended the right of the mother Church of Rochdale to the patronage of the chapels, and in every instance succeeded, except in that of Whitworth, which he was instrumental in wresting from the hands of the Presbyterians, after an assize trial, and prevailed upon Mr. Starky, a wealthy solicitor, to secure the patronage by co-operating with the Governors of Queen Anne's Bounty in permanently augmenting the endowment. (Gastrell's *Not. Cestr.*, vol. ii. p. 157.)

I am afraid he was not an exact parish priest, as he never entered the marriages, baptisms, or burials at Rochdale, and from 1696 to 1700 there is not a single baptism recorded at Brindle.

It is worthy of notice that in 1717 he had not a single Presbyterian in his parish of Brindle (Gastrell's *Not. Cestr.*, vol. ii. part ii. p. 348), nor a single Roman Catholic in his parish of Rochdale (*Ibid.*, vol. ii. part ii. p. 121), whilst of the 904 families in the latter town, about 135 were Presbyterians.\*

\* [In the Rochdale Parish Registers, under the year 1689-90 we have a record that "James, son of Thomas Dawson of Rochdale, was baptized at the 'Meeting House,'" which is the first mention of a dissenting chapel in Rochdale. Mr. Henry Pendlebury, a native of Jokim, in the parish of Bury, and a graduate of Christ Church, Cambridge, had charge, apparently, of this congregation. He first preached at Ashworth chapel, and was set aside for the Ministry in 1650, the Rev. R. Bath acting as one of the elders associated with his ordination. Being ejected, a temporary chapel was built for him in Bass Lane, but his chief pastorate was apparently Rochdale, for on the title-page of two of his works he is styled Minister of Rochdale. He died in 1695, aged 74. Mr. Joseph Dawson, son of the Rev. Joseph Dawson, ejected from Thornton chapel, is named as minister here in the will of Mrs. Jane Whitworth, dated January 3, 1704. This meeting house was probably situated at the place still called Amen Corner. It was replaced by the old chapel in Blackwater Street, which was erected on a piece of "waste or void land called the Colepitt Garden," given in 1716 by John Smethurst, yeoman, which originally formed part of the estate of the Heywoods of Heywood, noted Puritans. On October 17, 1717, this chapel was registered at the Quarter Sessions held at Manchester, as "a meeting place for an assembly of Protestants dissenting from the Church of England." (*Lanc. MSS.*, vol. i. p. 80; "Some Account of Presbyterianism in Rochdale," *Christian Reformer*, vol. xii. pp. 354-6.)]

in the

70

He has been described as "a little old man, of a spare habit, very pale, wearing a *plaided* silk cap, with long white hair, and very fond of music and fishing."\* I have also been told that he was so worn away by age that when a friend visited him a little before his death, he held up his skeleton hands and said in a piping voice, like a child, "Can these dry bones live? Thou, O God, knowest."†

Pigot had probably not forgotten Prynne's disporting himself on "The Unloveliness of Love Locks," and time, it may be, had so thinned his own tresses that he found it convenient to wear what was, doubtless, nothing more than the priests' black silk cap. It might appear that he had never adopted the wig, introduced by "the merrie Monarch," and his long white hair on his shoulders, at more than 90 years, must have given him a patriarchal appearance, and formed a remarkable contrast to the huge wig worn by his successor, Dr. Dunster.

That he was a musical amateur, I have other and indisputable evidence.‡ In a MS. volume, in 4to, written by Elias Hall of Oldham, containing a minute history of the introduction of choral music into Oldham church by the Rev. Is. Harpur, the incumbent, there is an account of the state of psalmody in South Lancashire at the end of the 17th century. Hall was the choir-master of Oldham, and describes, in prose and verse, the feeling which prevailed amongst the *half-Presbyterians* on the revival of chanting. The Tetlows of Coldhurst were his patrons, and Mr. Harpur was musical, otherwise his fate was sealed and his very person imperilled. About the year 1696 Elias and his choristers received a gracious invitation from Mr. Pigot to visit Rochdale church, and a most graphic account is given of their journey in a cart from Oldham to Rochdale church, and of the astonishing sensation occasioned by the display of their divine art. Mr. Pigot was in his element, and appears to have been entranced by

\* Miss Whitehead and Mrs. Betty Holt of Broadhalgh, *et.* 86, June, 1830.

† Mrs. Bamford, Yorkshire Street, *et.* 92, 1833.

‡ *Pence* Mr. Radley, solicitor, Oldham, 1845.



the several performances. The evening service was greatly protracted by the elaborate anthems and chantings —

In notes with many a winding bout  
Of linked sweetness long drawn out,  
With wanton heed and giddy cunning,  
The melting voice through mazes running ;  
Untwisting all the chains that tie  
The hidden soul of harmony.

and after the service Mr. Pigot, still enamoured of Elias and his troop of choristers, accompanied them to the Royal Oak, and there entertained them with a “royal feast.” Nor was this all. The vicar himself —

Amid the tuneful quire,  
With flying fingers touch'd the lyre ;  
The trembling notes ascend the sky,  
And heavenly joys inspire.

As might have been expected, this was deemed rank popery\* by some of his neighbours, and he was looked upon “as fallen from his high estate ;” but as he had often been so looked upon before, he, perhaps, disregarded the opinion that the Royal Oak had *Sabbath* attractions for others besides drinking men and gossiping women. The faithful chronicler, Elias Hall, informs us that so little had sacred music been cultivated in Rochdale, or generally throughout South Lancashire, that only three tunes had been sung in Rochdale church, and not one chant or anthem during the whole of Mr. Pigot's incumbency, of about 34 years. This visit led to the introduction of an organ into the church, and in 1703 Mr. Pigot received from the churchwardens £45 which he had advanced on loan for the purchase of the instrument, and in this year he nominated Mr. Cross, Castle Haine, as the organist, with a salary of 20*l* a year. (*Lanc. MSS.*, vol.

\* In 1696, the learned Henry Dodwell, the nonjuror, published “A Treatise Concerning the Lawfulness of Instrumental Music in Holy Offices,” occasioned by an organ being set up at Tiverton.

xv. p. 175.)\* It is, therefore, not improbable that the remarkable taste for sacred music, which so largely prevails in South Lancashire, is to be principally traced to Elias Hall and to Mr. Pigot, his early patron, who presented him with several valuable books of music.

Elias Hall was the author of "The Psalm Singers' Compleat Companion, being a Collection of more of the Psalm Tunes now Us'd in Churches; in 3 and 4 Parts, with Full Directions how to Sing 'em, in a more Easie and Accurate Way than heretofore. 12mo., London. Sold by W. Clayton, Bookseller in Manchester, 1708." This work is dedicated "To The Reverend Mr. Henry Piggot, B.D., Rector of Brindle, and Vicar of Rochdale, in the County Palatine of Lancaster," in these words:—

Reverend Sir,

Your great love for the skill in the Noble and Divine Science of Musick, together with your more than common Respects to my Fellow-Singers, are strong Inducements to Dedicate this Book unto you; and tho' you have made a farther Progress in this Science than plain Psalmody, and are not only skill'd in the other parts of Vocal Musick (as the singing of Anthems, &c.) but in Instrumental also, yet I hope you will vouchsafe to shelter this under the wings of your favourable Acceptance.

I've often thought (Sir) that Musick, together with some Innocent and Harmless Recreations, have stretch'd the thread of your Life beyond the ordinary span.

Now the good God grant that as He has vouchsafed you length of Days, in the which you have sounded forth His Praises, so when the Almond Tree shall cease to flourish here, you may sound forth Hallelujahs with the Blessed Angels, Saints, and Spirits of Just Men made perfect to all Eternity.

Which is (Sir),

the prayer of

Your humble Servant,

Oldham, Aug. 1, 1707.

E. H.†

\* [There seems to be some confusion here. As we have seen in the extracts from the Churchwardens Accounts, etc., Mr. Heynes received 2s. in 1703 for *repairing* the organ, and in the same year £15, doubtless as salary. On the 15 of February, 1712-13, the appointment of Mr. Cross with the *accustomed* salary of £20, occurs in the Vestry Book which begins in 1712-13, the Churchwardens' Account Books reaching back to 1640.]

† Hall's own copy, with his MS. additions, is in the library of James Crossley, Esq., F.S.A., of Manchester, and another copy, with some MS. notes by a contemporary of Dr. Dunster [was in Mr. Raines's possession.]

It is not improbable that the "harmless recreations" which are supposed to have promoted Mr. Pigot's longevity were, amongst others, fishing and bowling, as there was a bowling green in Rochdale, and angling had been made fashionable by Walton and Cotton. As Pigot was connected with Staffordshire families (see his Pedigree, *Lanc. MSS.*, vol. xxii.), and as Charles Cotton of Beresford Hall, in that county, was sometimes a guest at Castleton, apparently as a trustee for the Holts, through their connection with the Bullocks of Darley and the Offleys of Madeley (*Ibid.*, vol. iii. Holt Evid.), the two fishermen would doubtless become acquainted, and there would be much in common both in their views, opinions, and tastes. The author of *Virgil Travestie* would assuredly find a congenial companion in the vicar of Rochdale; and as Izaak Walton,\* too, was connected with Staffordshire, the trio might be brought together independent of their favourite pursuit. Pigot's neighbour, James Chetham of Smedley, near Manchester, was an ardent disciple of these great piscatorial masters, and was doubtless an ally of the vicar. The Ribble and Irk in Lancashire, and the Dove and Bradford in Derbyshire, amidst romantic scenery, would afford much "recreation" to anglers, who, as Mr. Chetham says, "are, like poets, born with an innate affection" for the art of angling,† although Gilbert Wakefield considered that Walton's "barbarities and exquisite torture of dumb animals a counterpoise to all the barbarities of all the Popish Inquisitors that have existed." (Zouch's *Works*, vol. ii. p. 437.)

Mr. Pigot seems to have been a wealthy man, and lent money to several of his neighbours. April 19, 1695, he advanced 120*l.* on mortgage of the estate of James Stock of Ashes, yeoman (*Lanc. MSS.*, vol. i. p. 73, vol. viii. p. 143), and in 1707 he lent the sum of 100*l.* to James Holt of Castleton, Esq., and, I think, similar sums to several other persons.‡ He was far from being

\* It is worthy of note that Izaak Walton died in 1683, at the age of 90.

† Chetham's *Anglers' Vade Mecum*, preface, 2nd ed., 1689.

‡ [Two documents in his hand writing, when he was a very old man, are inserted in



either mercenary or illiberal. In 1700 he appears to have built at his own expense the handsome porch of Rochdale church [which was removed in the recent alterations], and his initials were incised on the stone. About the same time he founded two scholarships at Wadham College, Oxford. In 1720 he gave 40*l.* as a permanent endowment of the old Free School of Brindle, on condition that the parish raised 20*l.* to meet and augment his benefaction\* (*Gastrell's Not. Cestr.*, vol. ii. part 2, p. 350), and in a MS. Account of the "Warrington Society for the Relief of the Widows and Orphans of poor deceased Clergymen, who had officiated in the Diocese," written about the year 1730, it is stated that "Mr. Pigot, the old vicar, attended but two meetings of the society, but subscribed to its funds, and sent portions of the offertory from Rochdale, which offended some of his parishioners," and the melancholy cause of their offence is added, "because, as it was well known, some of the curates' families were at that time receiving relief from the parish."† Pigot returned the value of his vicarage at 300*l.* a year to Bishop Gastrell about 1717‡. After these instances of his bounty, I cannot but think that Whitaker unjustly censures him as "deservedly memorable for nothing but his long incumbency and life." Dr. Kuerden appears to have been his friend, and observes that adjacent to Brindle church is "a parsonage house, part whereof lately re-edified with a fayr stone building, erected by the worthy and learned

vol. xxxvi. of the *Lanc. MSS.*, p. 103, in one of which, dated 19th December, 1709, he recites that there had been much dealing between himself and Josiah Horton of Chatherton, and his son Thomas Horton, in dealing and borrowing, and he accepts 60*l.* from the latter in full discharge of all claims up to date. In the second document, dated April 13th, 1719, *i.e.* when the vicar was 90 years old, he accepts 10*l.* 12*s.* 0*d.* from Thomas Horton, in discharge of all claims against him.]

\* The money, unfortunately, has never been invested in land. It now amounts, probably with other benefactions, to about 300*l.*, and is lent on mortgage to the Corporation of Preston. There are no papers belonging to the school in the possession of the Rev. C. E. Kendall, who has been the rector of Brindle 41 years, 1863. (Rev. G. J. Piccope.)

† Paper at the Vicarage, Rochdale.

‡ Gastrell's *Notitia Cestr.*, vol. ii. part ii. p. 121.

parson, Mr. Henry Pygot, likewise chappelain to the Right Honourable the Earl of Derby, and is Vicar of Ratchdale, a doubly-qualified Peter, both for souls and fishes, and a complacent associate to the gentry and all learned persons." The friendship of such a scholar as Kuerden is favourable evidence of Pigot's moral and intellectual worth.

Mr. Pigot married at Garstang, on the 21st day of September, 1653,\* Elizabeth, youngest daughter of Thomas Fyfe, of Woodacre Hall, near Garstang, Gent., M.D.,† and by her had issue two sons and two daughters. Of the sons, Thomas was born at Brindle, November 5th, 1656, Fellow of Wadham College, Oxford, B.A. 1675, M.A. 1678, and F.R.S. He became vicar of Yarnton, near Oxford, in the year 1679, and domestic chaplain to James, Earl of Ossory, at whose house in St. James's Square, Westminster, he died 14th August, 1686, and was buried in the chancel of St. James's Church. He published in the *Philosophical Transactions*, No. 151, "An Account of the Earthquake at Oxford on the 17th September, 1683." (*Abr.*, vol. ii. p. 658.) He also discovered certain phenomena in music, printed by Dr. Wallis in No. 134 of the same *Transactions*, dated March 14, 1676, but the honour of this discovery was attributed in 1673 to William Noble, M.A., of Merton College, who, according to Antony à Wood, being a modest man and Pigot forward and mercurial, lost the merit of the invention. (*Fasti. Oxon.*, p. 881; Plot's *Nat. Hist. of Oxfordshire*, art. ix. p. 199.) Wood, who would personally know the parties, favours Noble and speaks unfavourably of young Pigot. He had, however, the distinguished honour of being the personal friend of Bishop Wilkins, also a

\* In the *Garstang Register*, "1653, Sept. 22nd, Hen. Pigot, parson of Brindle, and Eliz. fife of Bibsboro."

† The Fyfes recorded a pedigree at the Lanc. Visit. in 1666, and the family terminated in two females, who, dying at Woodacre Hall at the beginning of the present century, the estate was bought by the Duke of Hamilton, who rebuilt the house, let it to a farmer, and in 1853 sold the property to the Earl of Derby. Dr. Fyffe was father of William Fyffe, M.A., of Trin. Coll., Oxon., who obtained on May 11, 1863, a Lambeth Degree of M.D. (*Gent. Mag.*, May, 1864, p. 636.)

Fellow of the Royal Society, and in conjunction with the Rev. John Ray, F.R.S., the learned naturalist, and a man of great modesty, is said to have published the last work of that great prelate, viz., his "Essay towards a Real Character and a Philosophical Language." (Aubrey's *Lives*, vol. iii. p. 584.) But this is not correct, as Pigot was too young in the year 1668, when Wilkins published this Essay in folio, to have rendered any assistance, and Aubrey probably refers to a translation of the work into Latin, which Ray made, but which was never published, and the MS. is now in the library of the Royal Society. (Chalmers' *Biog. Dict.*, vol. xxxii. p. 31.) Wilkins died Bishop of Chester in 1675, and Archbishop Tillotson, who had married his step-daughter, published his two last works.

The vicar's second son, Henry Pigot, baptised at Brindle, August 18th, 1661, was educated by the Rev. Zachary Taylor, at Rochdale Grammar School, and was entered at Wadham College, Oxford, where he found a friend in the Warden, Dr. Gilbert Ironside, afterwards Bishop successively of Bristol and Hereford. He appears to have inherited the musical taste of his father, and probably of his brother. On the 3rd November, 1681, he graduated B.A.; 26th February, 1683, M.A.; in 1687 B.M., and in 1693 D.M. (Wood's *Athen. Oxon.*) On the 25th November, 1686, he and his father, with Mr. Justice Butterworth of Belfield Hall, and many others, accompanied Cartwright, Bishop of Chester, over Blackstone Edge to Bury. (Cartwright's *Diary*, p. 14.) He was living in the year 1725.

The old vicar's first cousin, George Pigot of Preston, Esq., was *æt.* 53 in 1664, at Dugdale's visitation of the county, and along with himself, being then vicar of Rochdale, signed their pedigree. Geo. P., marr. Elizabeth, dau. and co-heir of Robert Parkinson of Fairnesse, Gent., and had issue George Pigot, *æt.* 14, Robert, *æt.* 10, Mary, and Lucy, all living. I take Robert Pigot of London, who in 1722 entered his name at Preston Guild to be the second son, and Thomas Pigot of Bonishall, Esq., and Francis Pigot, clerk, his brother, 1722, to be sons of George Pigot. These

two brothers, "of Manchester," again entered their names in 1742.

Francis Pigot was educated at Manchester Grammar School, had Hulme's Exhibition in 1716; entered Brazenose College, Oxon., B.A. 1716, M.A. 1719. See will of George Pigot, Esq., of Manchester, dated 20th Jan., 1720. Katherine Pigot, spinster, was apparently his last surviving daughter, and died April 22, 1792, *æt.* 85. (See Dr. Hibbert Ware's *Hist. Coll. Ch. Manchester*, vol. ii. p. 335.)

The vicar's daughter, Judith Pigot, was baptised at Brindle, July 6, 1654, and her name is entered in the pedigree of the family recorded at Dugdale's visitation. She never married, and was long remembered in Rochdale as a vulgar old maid. She was neither distinguished for her personal charms, nor for the politeness of her phraseology, nor the delicacy of her sentiments. On one occasion, when dining at Castleton [Hall, and after dinner one of the ladies asked her to have some sweetmeats, but she replied, "I'll have none, I'd as leave have a treacle butter-cake as such stuff," (*teste*. Mrs. Bamford, *Lanc. MSS.*, vol. i. pp. 284-5.) Another story was that] she was asked by Madame Holt what part of a duck she would take, and she boldly asked for the *rumb*, giving it a coarse name, which shocked the refined taste of the hostess and her daughters, who had been educated at Bath, and led Madame Holt to say that "Miss<sup>rs</sup> Judy was not fit to dine *in the hall*."\* Some of her *memorabilia* which have been handed down to posterity might have perished without any injury being done to her memory. She was probably a person fond of wit and merriment, and a little indiscreet in some of her proceedings. As she was not buried at Rochdale she probably survived her father. "Elizabeth, dau. of Mr. Henry Pigot, clerk, bap. at Brindle, Aug. 28, 1658, and bur<sup>d</sup> there Sep. 18th."

The following notice of his death is transcribed from the *Stamford Mercury*, August, 1722, 4to, p. 127:—"The Reverend

\* Mr. Bamford, *æt.* 98, 1831.

Mr. Henry Pigot, vicar of Rochdale, in Lancashire, died a few weeks ago, aged almost a hundred yeares, and yet of that vigour that he was able to perform allmost all parts of his function, and preached every Sunday until within a few days of his death. He is succeeded in that Vicarage, which is worth £300 a year, by Dr. Dunster, of Great Marlborough Street."

On a handsome black marble gravestone, within the rails on the Gospel side of the altar, is the following remarkable inscription :—

"HERE IS INTERR'D THE BODY OF MR. HENRY PIGOT, B.D., WHO DIED APRIL 10th, 1722, IN THE 94th YEAR OF HIS AGE. HE WAS RECTOR OF BRINDLE 71 YEARS, AND VICAR OF ROCHDALE 59 YEARS AND SEVEN MONTHS.

ELIZABETH HIS WIFE, DIED ON THE 17th AND WAS BURIED ON THE 20th FEBRUARY, 1691."

At the head of the stone these arms are deeply incised :—  
"Ermine, three lozenges conjoined, in fesse, sable, a canton." [In 1664 Henry Pigot, B.D., vicar of Rachdall, entered his arms and six quarterings in the Heralds' College, one of these is Parkinson of Farrsnape. ("Visit. Papers, Herald's Coll.," *Lanc. MSS.*, vol. iii. p. 26.)]

There is a spice of conceit in the mode in which his death is recorded in the Brindle Register Book :—"Apr<sup>ll</sup>, 1722, *exit* Mr. Pigott, Rector." Had the curate who made this entry in his mind the words of our great thinker, and was not the whole passage applicable to the old rector, who had lived so long ?—

All the world's a stage,  
And all the men and women merely players :  
They have their *exits* and their entrances,  
And one man in his time plays many parts.

Mr. Edward Markland was his curate at Brindle from 1718 to 1722. Mr. Thomas Martin, whose wife was connected with the Butterworths of Belfield, was also for some years Mr. Pigot's curate, and on Oct. 13, 1695, there was baptized at Brindle, Richard, son

of Tho. Martin, curate, who afterwards prosecuted Mr. Richard Townley, and recovered part of the Belfield Hall estate as one of the heirs-at-law of Alex. Butterworth, Esq., 1728-35. [Mr. Pigot's curates at Rochdale were James Scholefield, who died curate in 1674; Robert Assheton, M.A., who vacated his curacy in 1706; and James Whitehead, who lived at Church Style, and had a large family. (*Lanc. MSS.*, vol. i. p. 173, vol. xv. p. 198.)]

Mr. Pigot died intestate on the 10th, and was buried on the 14th of April, 1722, and letters of administration of his effects were granted at Chester on the 26th of April in the same year.

He lived to see three or four generations of his parishioners, and had personally known individuals who had lived in the time of Queen Elizabeth. His intelligent parishioner, Mr. James Halliwell of Pike House, born in 1584, and who died a vigorous man in 1671, would discourse to him of the events of his early youth, and of the labours of vicar Midgley, the visit of James I. to Lancashire, the Book of Sports, and the rising of the Puritans against the King and Laud. Pigot was clearly a quick tempered and neither an amiable nor conciliatory man. He had seen marvellous changes, although his personal gains and losses had not been great. He had lived to see the foes whom he had resisted and provoked brought into royal favour. He had seen the Nonconformists regain much of their lost power, and a crowded chapel in Blackwater Street attesting the futility of his own harangues and excommunications. He saw no church built in his vast parish, with an increasing population, during the three score years and ten of his vicariate. He was always ready, as the parish books prove, to oppose the rich and poor with an antagonism fatal to the spiritual rule of a large parish. He had once been formidable and disliked, but he had probably outlived everything. His stormy life ended in a calm. He had been an agitator and champion of Church and State, but once desired that the latter should rule the former. Our articles and formularies were read by him in the High Church sense, and he rejected Romanists as criminals and traitors, and Nonconformists as

fanatics and sedition mongers, and very disloyal too. He was a strong political as well as polemical partizan, but he was somewhat inclined to be a non-juror. He was surrounded by a nest of hornets, which would have stung him to death, and embittered his life, but for the wonderful pleasure he took in stinging them in return.

This venerable man was a connecting-link between a remote age and his own. Born somewhat more than thirty years after the death of Queen Elizabeth, he survived down to the time of George II., and was mixed up in the events of eight reigns. He saw eight bishops of Chester, and half that number of deans, and was the friend and neighbour of four wardens of Manchester, Heyrick, Stratford, Wroe, and Peploe, the second and fourth being also his diocesans.

Some of the greatest political events occurred during his protracted incumbencies—the Restoration of the Church and Monarchy, in 1660; the Revolution of 1688; the Accession of the House of Hanover, in 1714, with the consequent rebellion of the following year, and he seems to have been unaffected by them all, nor did Sachwerell's impeachment nor Peploe's promotion disturb his serenity.

In Cromwell's time he became rector of Brindle, and held it at the Restoration, when he got preferment, which he only resigned with his life. He was a high churchman in "good King Charles' golden days," and in the days of his royal brother seems to have sanctioned the penal laws, as Mr. Angier, in his *M.S. Diary*, refers to him in no favourable manner, and yet he did not strongly disapprove of the Declaration of Liberty of Conscience, as he was on friendly terms with Bishop Cartwright. How he contrived to take the Oath of Allegiance to William and Mary and preserve his conscience has not been mentioned, but that he took the oath is obvious. With Queen Anne he was on good terms, and if not a zealous Tory, he was at least a supporter of Harley and his party. He lived to see the House of Hanover established on the throne, and then abjured both "Pretender" and Pope,

declared roundly for the Protestant succession, and died a Whig. Whether he was a "turncoat," like the Vicar of Bray, will not admit of much question. He was sometimes reproached in Rochdale, as might have been expected, for the flexibility of his principles, and was certainly an unpopular vicar.

In the midst  
Of all he sate, uniting old and young,  
Friends of his youth, disciples of his age,  
So that he smiled on all, and made all smile.  
His life the chain, which, threading one by one  
The circlets of past fifty years, joined them  
Into one generation. Many hung  
From ring or link ; alone he held both ends,  
So many had he led on wisdom's path,  
So many had sustained up Virtue's steep,  
That by consent they called him all "the Doctor,"  
Aye, "the old Doctor" was their name of love.

(*An Old Disciple, Acts xxi. 16.*)

The dealings with the rectorial tithes during Pigot's incumbency are described in the following abstract :—

29 April, 1675, 27 Car. II. By Ind're of Lease betw. Gilbert L<sup>d</sup> Archbp. of Cant. 1 pt. and Christopher Cratford, Gent. 2 pt. The Abp. in cons'on of the sur'r of the lease of 29th July, 1661, above mentioned, leased and demised the Rectory, etc., for 21 years as before.

8th March, 1693, 6 W. and M. By Deed poll. under the hands and seals of Wm. Ld. Byron, the hon. Wm. Byron his son and h. app. and Wm. Waplington, Steward to the s'd William Byron and Trustee for y<sup>e</sup> sd Ld. Byron and Will. Byron. After noticing an Ind're of lease from the then late L<sup>d</sup> Abp. of Cant. of 19 May 1686, whereby the s'd A<sup>b</sup>p dem<sup>d</sup> to Xfer Cratford the s'd Rectory and Chapels for 21 y<sup>r</sup>s and noticing that the s'd Xfer C. by an Ind're of Dec. 1687, did assign to the s'd Wm. Lord Byron &c. the s'd Ind're and y<sup>e</sup> Rectory &c. for the residue of the s'd term and notic<sup>e</sup> that the s'd Wm. Ld. B. by Ind're 8 Jan. 1690, assign<sup>d</sup> to the s'd Wm, Waplington y<sup>e</sup> s'd Rectory for y<sup>e</sup> residue of y<sup>e</sup> Term of 21 y<sup>r</sup>s upon trust to pay the Rents, renew the Lease when req<sup>d</sup>, permit the s'd Wm. Ld. B. to receive the proceeds during his life and aft<sup>rs</sup> in Trust for the s'd Wm. Byron. That the s'd two Byrons were desirous that the s'd old Lease sh<sup>d</sup> be surr<sup>d</sup> and a new one granted but the s'd originall Lease was lost and c<sup>d</sup> not be given up to be cancelled.

Therefore the s'd parties by the now abstr<sup>d</sup> Deed Poll. did surr. to the s'd A<sup>b</sup>p the s'd Rectory Chapels &c.

5 April, 1694, 6 W. and M. By Ind're of Lease betw. John Ld. A<sup>b</sup>p of C. 1 pt. and the s'd Wm. Ld. Byron 2 pt. the s'd A<sup>b</sup>p demised to the s'd Ld. B. the af<sup>'s</sup>d



Rectory Parson<sup>e</sup> Chapels and Tyths (except as excepted) for 21 yrs. subject to same Rent and Stipends.

19 Dec. 1702, 1 Anne, By Ind're of L. betw. Thomas Ld. A'bp of C. and Wm. Ld. Byron 2 pt. the s'd A'bp demised on the same cond'ons and for the same term.

26 Feb. 1710, 9 Anne. Lease for 21 y'rs from the same to the same on the same terms and cond'ons.

27 Febr. 1717. By Ind're of L. betw. Wm. Ld. A'bp of Cant. 1 pt. and William Ld. Byron 2 pt. the s'd A'bp demised for 21 years on the same cond'ons.

(*Lanc. MSS.*, vol. xi. pp. 213-14.)

Since the above was printed I have met with the two following additional references to our vicar :—

"On the 14th of August, 1667, the will of Richard Heyrick, warden of Manchester, was proved by the Rev. Henry Pigot, B.D., vicar of Rochdale." (*Lanc. MSS.*, vol. xl. p. 124.)

"20th Sept., 1687. Henry Pigot, clerk, Gervase Staynrod, and Jeremy Hargreaves, Gent<sup>m</sup>, acted as commissioners, and took evidence in a suit in Chancery, Charles Gartside *v.* Saml. Morton and others." (*Lanc. MSS.*, vol. xxxvii. p. 309.)

1722. SAMUEL DUNSTER was born about A.D. 1673, and was descended from the Dunsters of Dunster, and afterwards of Ilchester, both in Somersetshire,\* and a family of great respectability. (Noble's *Contn. of Granger*, vol. iii. p. 112.) It was reported in Rochdale that his father had been a London merchant,† although Noble was of opinion that he was a son, or other near relative, of Thomas Dunster, D.D., elected warden of Wadham College, Oxon., in the year 1689, and who died in 1719. Had he been very nearly related to the warden of Wadham the probability is that he would have been educated at Oxford, whereas he was entered of Trinity College, Cambridge, and took his degree of B.A. in 1693, M.A. 1700, B.D. and D.D. 1713. (*Cambr. Grad.*) Granger and Bromley were unable to collect any particulars of him except that he was a prebendary of

\* In 1676 Henry Dunster, merchant, and Sir Edward Philips, Jun., Knt., were the representatives in Parliament for the Borough of Ilchester, in the county of Somerset.

† Qu. Bristol or Bath?

Sarum, and living in 1719. From his original letters of priests' orders in my possession, I learn that he was ordained priest on 11th of June, 1700, in the chapel of Fulham Palace, by Compton, Bishop of London, being at that time B.A. only. (*Lanc. MSS.*, vol. ix. p. 16.)

[These letters were found among the papers of Mr. Collier, *alias* Tim Bobbin, 1835, and run as follows :—

Tenore p'sentium Nos *Henricus* p'missione Divina Londinensis Episcopus notum facimus Universis quod die undecimo mensis Junii Anno Dom. millesimo septingentesimo in capellâ nostrâ intra Palatiâ nostrum de Fulham Middlesexiæ. Nos p'fatus *Henricus* Londinensis Episcopus antedictus sacros ordines Dei Omnipotentis p'sidio celebrantes Dilectum nobis in Christo *Samudium Dunster Artium Baccalaureum e Coll. Trinitat' Cantab'* de vita sua laudabile ac morum & virtutum suarum donis nobis multipliciter co'mendatum ac in bonarum literarum studio & scientiâ eruditum & per nos & alios quoad omnia in ea parte requisita, examinatum & approbatum in sacrum *Presbyteratus* ordinem juxta morem & ritum Ecclesiæ Anglicanæ in hac parte salubriter editos & provisos admittimus & promovimus ipsumque in *Presbyterum* Rite & Canonice tunc & ibidem ordinavimus. In cujus rei testem sigillū nostr. Episcopale presento' apponi fecimus. Datis die & anno p'd'cto nostraque Translationis anno vicesimo Quinto.

H. LONDON.]

His earliest work is a curious and somewhat interesting account of the shires and principal towns in England, under the title of *Anglia Rediviva*, 8vo., London, 1699. About this time he appears to have resided in the family of Banaster, third Lord Maynard, at Shern Hall, Walthamstow, in Essex, to whom he was domestic chaplain. A branch of Mr. Dunster's family possessed considerable property in the adjoining parish of Leyton, and were Non-conformists, but there does not seem to be sufficient evidence to prove that Lord Maynard's chaplain was disinherited and denied all assistance because of his attachment to the Church. (Rev. H. P. Dunster's *Introd. to Drexelius*, pref. p. xix. 12mo. 1844.)

On the 12th July, 1716, he was presented by Queen Anne to the rectory of Chinnor, in Oxfordshire, by lapse; and was afterwards collated to the incumbency of Paddington, near London, by Bishop Compton. Here he resided and appeared at the primary visitation of Bishop Robinson, held in Kensington church 11th October, 1715; again at the same Bishop's visitation held in

St. Anne's Church, Westminster, 18th November, 1719; and also at Bishop Gibson's primary visitation held in the same church 21st May, 1724. (*Registrar's Indorsement of the Letters of Orders.*)

In 1708 he published a sermon on *Prov.* xix. 8, entitled "Wisdom and Understanding the Glory and Excellence of Human Nature," being in defence of popular education, by Samuel Dunster, Prebendary of Sarum, 8vo. London, 1708. He appears as an early advocate of the religious instruction of poor children at the time when public attention was directed to the subject by Nelson, Boyle, Gastrell, and other sound Churchmen.

In 1710 appeared "The Considerations of Drexelius on Eternity," made English from the Latin by Samuel Dunster, Prebendary of Sarum, and chaplain to Lord Maynard, 8vo. printed by John Walthoe, in the Middle Temple Cloysters, London, 1710, 3s. 6d. The second edition appeared in 1714, and the work passed through several subsequent editions, being much esteemed for its simple and earnest tone of scriptural piety. In 1844 it was revised and again published, with a preface by the Rev. Henry Peter Dunster, M.A., curate of Tottenham, and afterwards vicar of Woodbastwick, near Norwich. There is a brief and not very accurate account of the author in the preface, and the notices of the translator are equally inaccurate.

In 1710 appeared "The Satyrs and Epistles of Horace done into English," with notes, by S. Dunster, M.A., chaplain to the Right Hon. Lord Maynard, 8vo., price 5s., and in 1712 was published the second edition of "The Satires and Epistles of Horace done into English," with notes; the second edition corrected, to which is now added his "Art of Poetry," by S. Dunster, chaplain to His Grace, Charles, Duke of Shrewsbury, 8vo. London, 1712. To this edition is affixed his portrait, "S. Dunster, A.M., M. Vr. Gucht, Sculpt." He wears his gown, scarf, and bands, and a huge curled wig. He seems to be about 40 years of age, and has handsome and interesting features, the expression being very pleasing, and the face beaming with intelligence.

His earliest poem is amongst the *Lacrymæ Cantabrigiensis* in

Obitum Seren. Reginae Mariæ, 4to, 1694-5. It consists of four Pindaric verses, and is signed at the foot "S. Dunstar, Trin. Coll." The first verse is as follows :—

That thus, blest Princess, we lament thy fall,  
Thus mourn thy mighty funerals ;  
    Think not we presume to raise  
    Lasting monuments of praise.  
Thy praise as far transcends our song,  
As those glad quires thou dwell'st among.  
In heav'nly notes and hymns divine outgo  
The meaner music of the spheres below ;  
    But as when David's lyre in sounds,  
    That both could give and cure wounds,  
To Saul's affliction lent relief,  
And solac'd with soft harmony his grief,  
    In unequal numbers go,  
    As our passions ebb and flow,  
Whilst we pay tribute to thy Regal herse,  
We vent our swelling grief, and ease our thoughts with verse.

This edition was dedicated by permission to James, the tenth Earl of Derby, who had been in several campaigns in Flanders under William III., and whose military services both at home and abroad are extravagantly eulogised. He compares the Earl of Derby to Mæcenas, whose praises were celebrated by Horace, but Mæcenas, although one of the most finished gentlemen among the Romans, was not, like Lord Derby, a soldier ; and although he benefitted Augustus by his counsels, he was not like that Lancashire nobleman, great in arms, and therefore the translator of Horace's "Satyrs" deemed him an imperfect and the hero of the Augustan age of Anne a perfect character.\*

It is not clear that Mr. Dunster was one of the many "worthy and deserving men" of whom he speaks, who were indebted to Lord Derby's "bounty and goodness for their subsistence," but he was not overlooked in the crowd of applicants for promotion. Whitaker says he "rendered himself unhappily famous" by his dull version of Horace, and he smarted from the lashes and stings of the satirists of his day, for he had not realised his own bliss-

\* Lord Derby died at Knowsley, February 1st, 1735-6.

ful hope, "that, in the main, he had done the poet as little injury as could reasonably be expected, some regard being had to the difficulty of the performance" (*Dedicat. to Lord Derby*), consequently he had the honour of suffering with two of his superiors, according to Whitaker,\* from the scourge of Swift :—

Attacked by slow devouring moths,  
By rage of barbarous Hems and Goths,  
By Bentley's notes, my deadliest foes,  
By Creech's rhymes and Dunster's prose,  
I found my boasted wit and fire  
In their rude hands almost expire.

and Dr. Francklin, the Greek Professor at Cambridge, in a poem on the subject of translations, has adopted the same caustic views :—

O'er Tibur's swan the muses wept in vain,  
And mourn'd their Bard by cruel Dunster slain.

(*Davies' Miscel. and Fugitive Pieces*, vol. ii. p. 351.)

Nor was he likely to secure the favourable notice of Pope after having announced in his canons of criticism that "the restraint of rhyme is no ordinary difficulty, as it too often forces the ingenious translator to abandon the true sense of the poet, and for the sake of a sounding word, put in something of his own. Mr. Creech, Mr. Oldham, but more especially our modern imitators, in which the poets, to make their compositions the more pleasing and agreeable, have given themselves so great a liberty that Horace is little or nothing." Mr. Dunster also advertised the reader that he had castrated the poet, in translating nothing that was contrary to the rules of decency and good manners, or offensive to the modest reader. (*Pref.*) Were not his views reasonable and becoming his sacred profession?

Dr. Dunster was collated to the prebend of Netherbury, in Salisbury Cathedral, and instituted 7th June, 1717 (Le Neve's

\* Dr. Whitaker erroneously attributes these rhymes to Swift. Although much in the Dean's style and echoing his sentiments, they are from "Verses sent to Swift on his Birthday, with Pine's Horace, finely bound, by Dr. J. Sican" (a young man unfortunately murdered in Italy). Horace speaking—"You have read, Sir, in poetic strain," &c. (*Chalmer's Eng. Poets*, vol. xi. p. 526; Scott's ed. of *Swift*, vol. xiv. p. 369.)



*Fasti*, Hardy, vol. ii. p. 666), which he exchanged 11th May, 1720, for Grimston Yatminster, in the same Cathedral, being installed 3rd September following. (*Ibid.*) He was also collated on the 6th June, 1720, to Bishop White Kennett's Stall of Farrendon, in Lincoln Cathedral. (*Ibid.*, vol. ii. p. 151.)

Whitaker (who miscalls him "Thomas") says that he had been a chaplain in the army, under John, Duke of Marlborough — of which statement I have met with no other notice — but he was clearly chaplain to the Duke of Shrewsbury, and was, like his Grace, strongly opposed to the Church of Rome, that nobleman having been induced to renounce the errors of Popery through the learned argument of Tillotson, and, having become, he continued a consistent member of the Anglican Church. As the Duke was the most influential man of his age, and possessed the confidence both of Queen Anne and George I., it seems remarkable that his chaplain received no preferment from him. On the death of Queen Anne the Duke was Lord Lieutenant of Ireland, Lord High Treasurer of England, and Lord Chamberlain, an accumulation of honours never before held by one individual. His mother, Lady Anne Maria, was, I presume, the Countess of Shrewsbury, who is said to have held the Duke of Buckingham's horse, in the dress of a page, whilst he killed her husband in a duel. (Surtees' *Hist. Durh.*, vol. iii. p. 245.) The Duke of Shrewsbury died in February, 1717-8, and had probably recommended his chaplain to the Duke of Marlborough.

In the Diary of Lady Cowper, lady of the bedchamber to the Princess of Wales, 1714-20, 8vo. 1864, there is a reference to Dr. Dunster, who was probably a court chaplain. "April 1, 1716, at the Communion with the Princess. She received it in the drawing-room of her own apartments, whither she came out of her bedchamber, where she heard the sermon. Dr. Dunster preached an intolerable dull sermon, to the degree of an opiate. The Archbishop of Canterbury administered the communion. He gave (after the priest that was to help him) to the Princess in both kinds, and then the bread to the clergy first, and so round

the room, and the minister gave the cup" (p. 100). The editor thinks that he was probably Dr. Thomas Dunster, warden of Wadham College (who *ob.* 1719), but it is more likely to have been the future vicar of Rochdale, at that time closely connected with Archbishop Wake and a London clergyman.

[Tim Bobbin doubtless had one of the Vicar's dull sermons in view in a passage in one of his shorter pieces entitled: "A codicil to the last Will and Testament of James Clegg, Conjurer, by John Collier (Tim Bobbin)" dated May 24th, 1751. One clause of this reads: "I give my forty five minute sand-glass (on which is painted Old Time sleeping) unto that clergyman living within three miles of my house, who is most noted for preaching long-winded tautologizing sermons: provided he never turn it twice at one heat." (*Works of Tim Bobbin*, ed. 1811, p. 130.)]

Dr. Dunster found his principal patron in Archbishop Wake, but how he had been introduced to that prelate has not been discovered. On the demise of Pigot, Dunster was collated by the Archbishop to the vicarage of Rochdale, his presentation to Bishop Gastrell of Chester for canonical institution being dated Lambeth, 23rd April, 1722, wherein he is styled "Samuel Dunster, S.T.P."

Dr. Byrom, a Fellow of Trinity College, Cambridge, writing from London to his wife in Manchester, July 25th, 1723, says, "On Sunday, Mr. Lever, Jo. Clowes, and I dined with Aunt Sleigh; at night Jo. and I, walking in the park, Dr. Dunster (he that has Rochdale) invited us to his house in Marlborough Street" (*Remains*, vol. i. p. 51), and on "Aug. 2, 1723, Sunday, went to the park, through the fields, about six o'clock, saw none that I knew but Hopwood, Dunster, and Colton. (*Ibid.*, p. 54.) From this time a confidential intimacy subsisted between Dr. Dunster and Dr. Byrom and their families, and probably nothing affords a better insight into Dr. Dunster's character and general principles than the long and sincere regard entertained for him by so high principled and good a man as Dr. Byrom.

He was placed in the Commission of the Peace by George,

Earl of Cholmondeley, Chancellor of the Duchy of Lancaster, about the year 1730 (before the 3rd of November) [see *Lanc. MSS.*, vol. x. etc.], shortly after the death of old Richard Entwistle of Foxholes, who had long been an active lawyer and an influential magistrate. Mr. Samuel Chetham of Castleton Hall, and Mr. Samuel Hallows of Ashworth Hall, were for some years Mr. Dunster's coadjutors; Mr. Halliwell of Pike House, although in the commission, declining to take the oaths, or at least to act. Dr. Dunster was said not to be well versed in the law, and relied upon others for its administration, and yet he was considered by his parishioners to be a *severe*, although Whitaker says a *useful*, magistrate. To discourage and punish licentiousness, when cases of bastardy were brought before the Bench, he first attempted to induce the putative fathers to marry the unfortunate women, and if this did not succeed he ordered the payment of *sixpence* a week for the support of the child, which was thought an act of great severity, and productive of much misery, and he often sent the fathers "for soldiers." In 1746 a riot, connected with the exiled Royal Family, took place at the Roe Buck Inn, Rochdale; windows were broken, tables over-turned, and other outrages committed. It appears to have originated in a political toast, or some other proceeding connected with the late Rebellion, and the Doctor's conduct on the occasion was severely censured.. One of his servants (Joe Allen, his coachman) was implicated in the outbreak, and several of the delinquents were brought before the Bench at Middleton. Some hot friends of Sir Robert Walpole, and amongst them "a young and pragmatistical justice,"\* urged severe measures, but the Doctor, taking a lenient view of the case, regarded it as unimportant, and simply an ebullition of irritated feelings arising out of a tumultuous assemblage of people, "some sober and some drunken," but having "no political leaders, and

\* Mr. Simon Dearden preserved the depositions of witnesses, &c., and was clerk to Mr. Robert Entwistle, who was probably the magistrate contemptuously styled by the Doctor's coachman "a young and pragmatistical justice." (*Orchard Papers*, 1848.)



no disloyal objects in view." It must be admitted that some of the depositions might have led to an opposite conclusion, but such evidence is sometimes fallacious, and he probably was better informed than some of the accusers. The matter seems to have dropped, or ended as he wished it to do, without being sent to the sessions, to be followed, as he probably feared, by a Government prosecution. His Whig neighbour-justice thought him "a very good and disagreeable parson," and the coachman continued his services at the vicarage to the death of his old master, whose praiseworthy forbearance had secured for him at least his place.

Nor would the Doctor exercise his influence, if he had any to exercise, with Bishop Peploe, nor co-operate with the self-willed and unforgiving people of Todmorden, against their humble incumbent, the Rev. —. Hargreaves, who had the misfortune for many years to be the victim of an intolerant and almost incredible persecution, on the ground of his being a Jacobite and opposed to the Hanoverian succession. Never was public opinion more strongly expressed against any man that it was against poor Hargreaves. Repeatedly were the patron and diocesan urged to deprive him of his miserable living, but the former was not a persecutor, and the latter could not act without him, so that Hargreaves continued indigent and oppressed to the end of his days, and always regarded Dr. Dunster as his patron and friend.

Nor was the Doctor more disposed to keep alive the old Presbyterian animosities of his parishioners. Dawson, the minister of the Blackwater Street Chapel, had his children baptized at the parish church, and Dunster appears to have given no stimulus to the opposition which set in against his violent neighbour, Mr. Owen, a strong Whig partisan, and peculiarly obnoxious to the Jacobites and Nonjurors. Whilst Deacon and Byrom, Cattell and Clayton, received no quarter from "the low-bred Owens of the day," Dunster escaped without assault.

He was also the friend of Mr. Thornley of Littleboro', a man who, in his cloistered cell at Bent House, was inoffensive both in his temper and habits. He had once nearly lost Littleboro',

given to him by Mr. Pigot, with its precarious income of less than 30*l.* a year, but to him the wardenship of Manchester and the vicarage of Rochdale united. Dr. Dunster, in some way, screened him from Bishop Peploe's inquisitive proceedings, and he, who had been spared the oaths to William and Mary, was allowed to indulge his views of hereditary right to the end. (*Littleboro' Incidents.*) [*sic.*]

His leanings were towards the High Church and Nonjuring principles, although he would hardly agree with Swift that every High Churchman was a Jacobite, and that every Whig was an infidel. He was closely associated with the Jacobite party in Manchester, and was fixed upon as an arbitrator in the disputes between Bishop Peploe and the Fellows of Manchester College, regarding the management of their corporate affairs.\* This is a strong evidence in favour of his judgment and integrity. (*Foundations of Manchester*, vol. ii. p. 81.) Sympathising with the Fellows, he repudiated party divisions, nor did he endorse, at least some of, Deacon's and Clayton's views, and continued consistently to maintain the rights of the reigning Sovereign.

He addressed the following letter to Dr. Byrom on another subject. The article is entitled (in Byrom's *Library Catalogue*, 4to, p. 247, note) "A Dissertation on Virgil's first Eclogue," wherein 'tis proved from authority, from reason, and from the absurdity of the contrary opinion, that Virgil's father, not Virgil himself, is there represented under the person of Tityrus. The critical remarks sent to Byrom extend to twenty-one pages in quarto, written in "a large bold hand," probably by Dunster's son from the Doctor's dictation. (*Remains of Byrom*, vol. i. part 2, p. 537, note.)

Rochdale, December 2nd, 1734.

Sir,—Though, like a truly Christian philosopher, you are continually entertaining yourself with speculations of the highest nature—with the first principles of things, the nature of the soul, the perfection of man, the supreme good, and how far it is

\* Mr. Dunster was elected, in 1731, one of the original trustees of the Grammar School of Bury, on the death of the founder, and continued to act in that capacity until his own death in 1754. (Rev. H. C. Boutflower's *History of Bury*, in MS.)

attainable by us poor mortals ; I have the pleasure of persuading myself that you will not be displeased at your being interrupted with some critical remarks on two of Virgil's Eclogues. The first, I grant, are of very little consideration, but then the last are of very great moment, and as such I recommend 'em.

But whatever they are, I desire you will by no means think that at this stage of life I concern myself much with things of this nature. I am willing sometimes, by way of amusement, to give a few hours to the reading of the Greek and Latin poets, to encourage my son in his present studies ; but what delight soever they formerly gave me,

Non eadem est ætas, non mens—

insomuch that now I am wholly taken up with the much more delightful and profitable enquiries :—

Qua ratione queam traducere leniter ævum  
Ne me semper inops agitet vexetque cupido  
Ne pavor, et rerum mediocriter utilium spes  
Virtutem doctrina paret, naturane donet ?  
Quid minuat curas, quid me mihi reddat amicum  
Quid pure tranqillet ? honos an dulce lucellum  
An secretum iter, et fallentis semita vitæ ?  
Mequoties reficit gelidus Rochdalia rivus  
Quid sentire putas ? quid credis, amice, precari ?  
Sit mihi quod nunc est ; etiam minus ; et mihi vivam  
Quod superest ævi, siquid superesse volunt Di.

(Hor. lib. i. ep. 18.)

You will much oblige me in making my compliments to Messieurs Byrom and the two young ladies, by whom I was treated, when I lately was among 'em, with such an open, undisguised civility, that it will always be thankfully remembered by,

Sir, your affectionate humble Servant,

S. DUNSTER.

(*Remains*, vol. i. part 2.)

Dr. Byrom records, on the 22nd July, 1736, "As we came (from Kersall) by Strangeways (Hall, the seat of Mr. Reynolds), Dr. Dunster's coach being there, I went in and supped there, where I found the Doctor and Mrs. Ann Byrom and Mrs. Mainwaring, and Mr. Reynolds gave me a red tin snuff-box,\* full of *Scotch* snuff." (Byrom's *Rem.*, vol. ii. part 1, p. 60.) Here the vicar of Rochdale would find himself amongst the warmest partisans of the exiled royal family, and Dr. Whitaker probably referred to

\* This "red tin snuff-box," which opens with a secret spring, has a fine portrait of the "Pretender" concealed in the lid. I have often seen it at Kersall Cell, but when there in August, 1862, its excellent owner, Miss Atherton, had forgotten the *secret*, and we could not open the inner lid.



these successors of the Nonjurors when he described Dr. Dunster as “a dignified clergyman *of the old school*, grave, decent, and hospitable.” (*Hist. of Whalley*, vol. ii. p. 425.) The biographer might, however, refer to the form, and ceremony, and stately manners which too much characterised some of the clergy of that period, and thus raised pernicious barriers between the Church and the people.

About 1736, A letter (was) addressed to Mr. John Starky, relating to Dr. Dunster's management of Mrs. Shepherd's legacy to six poor widows of Whitworth. I have not met with the letter, but on the 17th of April, 1823, the MS. was sold by Ford,\* amongst *Rochdale Tracts*, in the library of James Midgley of Roach House, Esq. Dr. Dunster, as one of Mrs. Shepherd's trustees, invested her legacy of 60*l.* (which accumulated to 120*l.*) along with a legacy of 100*l.* given to the Rochdale Grammar School by James Holte of Castleton, Esq., in the purchase of a freehold estate in Butterworth, and thus secured the benefactions, carried out the pious wishes of the benefactors, and largely advanced the best interests of the Grammar School Master and poor widows. (*Memor. of Rochdale Grammar School*, p. 28; Gastrell's *Not. Cestr.*, vol. ii. p. 157.)

Church work was not much known in his day, and yet he was ready to further any object for the welfare of the church. Bishop Gastrell names that in 1725 a very good new vicarage house was built at Rochdale, by Dr. Dunster. (*Not. Cestr.*, vol. ii. part 1, p. 124.) He had found the old vicarage house, according to the terrier of A.D. 1667, half-timbered and covered with thatch, some of the floors being of mud, and others having open timbered roofs, but none of them, apparently, ceiled. There was an entrance hall with a screen, one parlour, a large kitchen, a buttery, and some small rooms, with four chambers and two

\* 17 Apr. 1823, sold by Ford of Manchester—“A Letter to Mr. John Starky, relating to Dr. Dunster's management of Mrs. Shepherd's Legacy to six Poor Widows of Whitworth. Also Tracts relating to Rochdale, and Manuscript Sermons by successive Vicars of Rochdale.” Qu. Who bought them?

closets. A barn and stable stood near the house, and contained three bays of building. (*Terrier at Chester.*)

The site of the house was altered, the old vicarage being situated on the low and damp ground at the back of the present house, and now converted into a garden. He adopted the plan of his own house in Marlborough Street, London (others said of his father's house in the Savoy), and cellar kitchens and all the inconveniences of a London house were carefully perpetuated at Rochdale. There was an anecdote told in connection with his planting the trees at the west end of the house, adjoining the churchyard. An inquisitive and rough-looking farmer from the moor-ends, attracted to the spot by the novelty of the vicar's employment, without much circumlocution boldly asked, "Master, what are you doing?" to which the Doctor gravely replied, "planting *bumpkins*," and the question being again repeated, the only answer to be obtained was "*planting bumpkins to blind bumpkins*." The word, it appears, signified a *tree*, but the old word had fallen into disuse, even amongst the uneducated, although it was formerly employed in some parts of the country, and its use is now restricted to a country clown—which the vicar's querist obviously was.\*

[The Bishop's consent to the rebuilding of the vicarage is contained in the following document :—

Francis by Divine Permission Lord Bishop of Chester, to our well-beloved in Christ Samuel Dunster Doctor of Divinity, Vicar of the Parish and Parish Church of Rochdale within our Diocese of Chester, Greeting.

*Whereas* as well from your Petition to us as from a view taken of the vicarage house of Rochdale by our Vicar General. It appeareth unto us that the said house at your the said Dr. Dunster's Admission and Induction into the said vicarage, was in a ruinous condition and inconveniently situated and built upon so large a parcell or compass of Ground that to pull down and new erect the said House upon the said space or parcel of ground would not only be very expensive but an Incumbrance to so small a Living, and to take down all the said House, save only the Brewhouse at the north end of it would be more convenient and commodious and to build a new house a little in advance of the site of the present house, which is covered with thatch only, and some

\* Inf. Mr. William Meadowcroft of Butterworth Hall (*at* 84) who had the anecdote from his uncle, Mr. Gorell of Wellfield Hall.

parts very antient and damp, the north end with the gavel at the south end, containing a Parlour a Passage, and a Kitchen being of timber much decayed. We therefore being desirous (as to our charge belongeth) to encourage what may be to the advantage and convenience of the said vicarage, *Do hereby* Give and Grant full Power Licence and Authority (so far as in us lyes) to you, the said Dr. Dunster, to pull, or take down, all the said Vicarage-House of Rochdale and to rebuild the same on the new site in your said Petition named.

Given under the Seal of the Consistory Court of Chester the 14th day of October, 1726. (*Lanc. MSS.*, vol. xv. p. 610.)

The following letter from Dr. Dunster, preserved among the Pike House papers, preserves for us the rhetorical rhythm of the English of the Augustan age :—

From the Rev. Dr. Dunster to John Halliwell, Esq., at Pike House.

May 10th, 1746.

Hon<sup>d</sup> Sir,—I hear that your good mother departed this life, I trust for a better, last night, and that you design her burial to take place on Tuesday next. She was a tender mother, and I have understood that she was a good wife. That she was a rare economist is well known to you and her daughters, and also a bonteous housekeeper as well mindful of the poor as the rich. I may be pardoned if I say that her understanding was clear and her temper even, her conversation was pleasant and pious, and often instructive. Her life was regulated by sober and rational principles, and she died as a good Christian ought to deserve to die. I have known her near twenty three years and I never heard that she had an enemy, and I am sure she did not deserve one. I could not refrain saying less than this but much more I might have said. I shall attend, God willing, at Pike House on Tuesday, and my son joins me in hearty respects to your sisters, who am, Sir, Your humble Servant,

SAM. DUNSTER.]

In 1725 his name occurs in a subscription list for the building of a chapel in the town of Rochdale, although the plan was not completed until St. Mary's church was consecrated in 1734, at which both himself and his son, the Rev. Charles Dunster, were present. (*Lanc. MSS.*, vol. ix. p. 204.)

In 1736 he gave the sum of 200*l.* towards the endowment of the poor living of Saddleworth, in his gift as vicar of Rochdale, to meet a similar benefaction from the Governors of Queen Anne's Bounty. (*Lanc. MSS.*, vol. xv. p. 24.)

In 1747 he subscribed towards obtaining a grant from the Governors for the augmentation of Littleborough church. (*Gastrell's Not. Cestr.*, vol. ii. part 1. p. 135.)

In 1752 he presented one of the large bells to Rochdale church, on which his name still remains. (*Ibid.*, p. 125.)

[In the Churchwardens' Books of Rochdale are several interesting entries during the vicariate of Dr. Dunster. Thus:—

"1722, pd. Thos. Baxter, clerk, 11*l.* 19*s.* 8*d.*" He was parish clerk, and uncle to Ralph Taylor, who in 1746-7-8 was Baxter's deputy. In 1752 Ralph is styled Parish Clerk, so that Baxter had died about this time.

"1724. Francis, Bishop of Chester, granted a faculty to Dr. Samuel Dunster and his curate to compel all corpses to be brought to the church whatsoever time of the year it happens to be, betwixt ye hours of 2 and 4 of the clock in the afternoon under penalty of 2*s.* 6*d.* for every hour after to be paid to the offic<sup>e</sup> minister.

(Signed) EDV'US ROBERTS, Dep. Regr.

JAS. WHITEHEAD, Curate of Rochdale.

THOMAS BAXTER, Parish Clerk."

Mr. Raines says that "in course of time this salutary regulation became relaxed, and in 1820, it was found necessary to obtain an order from Bp. Law to compel the corpses to be at the church at 4 o'clock during certain winter months, and at 6 during the summer. The vicar incurred considerable odium from the lower classes of his parishioners by this act." Mr. Raines adds that he himself had had to wait three hours for a funeral cavalcade, and "had the painful exhibition of what the vulgar called 'a drunken burial.'" (*Lanc. MSS.*, vol. i. pp. 173-5.)

"1724, p'd Dr. Dunster for alter piece and Pulpitt hanging 8*l.* 16*s.* 8*d.*; Carriage of Do. and 2 Silver Flagons, 7*s.* 10*d.*" These large and massive flagons, says Mr. Raines, were given to the church by Alexander Butterworth, Esq., the last of the name who owned Belfield Hall. The donor was at this time about 84 years old.

"1730, To a Candlestick for pulpit and Desk, 18*s.* 0*d.*"

"1736, To sundry Expenses when the Bishop came to Rochdale a confirming, 3*l.* 4*s.* 5½*d.*" This Bishop was Dr. Peploe, who

had been Warden of Manchester, of whom George II. observed when the Bishop was introduced at Court "Peeplow, Peeplow, indeed, indeed, by Got he has peep'd high, to become a Bishop!"

In 1738 the parish church was found to be much dilapidated, and a meeting was called to consider the propriety of building a chapel. It was determined that a chapel of ease should be erected, and St. Mary's in Toad Lane was accordingly built. Mr. Chetham, of Castleton Hall, was a principal friend, and a list of the subscribers and other particulars are, says Mr. Raines, in the possession of Mr. Hoare, of London, the heir of the Chethams.

"1739. George Mills', Dr. Dunster's, Thomas Healey's lays unpaid, namely, 9*d.* 10*d.* 3*d.*"

"1739, 12th July, 20*s.* p'd and allowed for keeping the inwalls of the church and windows clean."

1742, Nov. 16th, we have the following curious entries:—

"Thomas Knowles, the late sexton of this parish church of Rochdale, being lately dead, the Rev<sup>d</sup> Sam. Dunster, D.D., the present incumbent of the s'd parish doth this day appoint Joseph Green of the Township of Hundersfield in the parish aforesaid to be sexton of the sd Par. Church, in the room and stead of the sd Tho. Knowles deceased. We whose names are hereunto subscribed being Inhabitants and Parishioners do here at the sd Parish meeting pursuant to notice, agree and chuse the said Jos. Green to be sexton of this Parish Church of Rochdale, without thereby intending to take away or infringe the said Dr. Dunster's present Incumbent's right to nominate a sexton for the s'd Church. Signed S. Dunster, Vicar; Robt. Entwistle, Nathan Stock, Ra Shuttleworth, Robert Chadwicke, and about 140 others." It would seem that it was the wish of some that Widow Knowles should succeed her husband, but there were only two names for her. Joe Green appears to have been an eminently popular character, and his name has been handed down to posterity by "the author of the Lancashire Dialect" who composed a humorous epitaph on his death, which is now



inscribed on his gravestone under the south wall of the churchyard near the high road.

The epitaph runs as follows:—

ON JO. GREEN, LATE SEXTON AT ROCHDALE.

Here lies Jo. Green who arch has been,  
and drove a gainful trade  
With powerful Death, 'till out of breath,  
He threw away his spade.  
When death beheld his comrade yield,  
He, like a cunning knave,  
Came, soft as wind, poor Jo. behind  
and push'd him int' his grave.  
Reader, one tear, if thou hast one in store,  
Since Jo. Green's tongue and chin can wag no more.

(*Tim Bobbin*, ed. 1811, p. 194.)

"1743. At a par. meeting a resolution was passed that the register books be taken out of the Clerk's hands and be put into the Chest with 3 locks; 17 Reg. Books and a Book of Homilies were given up by Thomas Baxter, P. C., June 9th, 1743." It is somewhat singular, says Mr. Raines, that the parish church does not at present contain a book of Homilies.

"For the Burial of the Revd. Mr. Blakeley's son in the church, 3s. 4d., 1743." Mr. Blakeley lived in Wolstenholme Fold, and kept a day school, *ob.* 1771. Old Mrs. Bamford of Yorkshire Street, one of Mr. Raines's authorities, who was 92 when he wrote this notice, was one of his scholars, and twice said the catechism before the congregation, to him in Ashworth chapel, of which he was minister.

"1745, by Herse going to Saddleworth, 2s. 6d."

"1745, March 12. Bee it Remembered that Dr. Dunster had allow'd the Churchwds Disbursements of 81*l.* 8s. 10*d.* on the 10th of March, being before the accts. was inspected by the Inhabitation, therefore judged irregular by us. John Halliwell, Thos. Royds, Tho. Lord, Isaac Smith, Rd. Chadwicke, R. Chadwicke (2nd), and 6 others."

In July and August, 1745, there was a great difference of opinion in the parish about having a new first treble bell. Notice

was given, on the 14th of July, to meet on the following Tuesday for this purpose. The meeting was of the inhabitants of the parish. There was a very numerous division, headed "Bell" and "No Bell." The polling was re-opened, for we find that on the 18th of August, 1745, "notice was given that any inhabitants that would have given a vote for a 'Bell' or 'No Bell,' that was refused to give a vote, or if they could not get up to give their vote, were desired to appear in the church on the following Friday, when the inhabitants were to see the seals on the vestry books opened." On the Friday there were additional votes, for "a bell," 4; against, 142; and on casting up the former votes there were for "a bell," 185; against, 397; so that the question was decidedly lost. In June, 1757, a new bell was ordered, at the expense of Dr. Dunster, and the five others were to be re-cast. It seems one of the old ones had been broken. On the 17th July, there was an agreement respecting these bells. (*Lanc. MSS.* vol. xv. p. 180.)

1746. An Inventory was taken this year, 40 years having passed since one was made before.

"1747. The clock face ordered to be painted black and white colour." "How much," says Mr. Raines, "opinions are guided by use and association. In 1830, the wardens wishing to improve the appearance of the clock's face had it coloured black, and the letters of gold, which offended all the old parishioners so much that the first act of the new wardens was to conciliate 'the ancients,' by reverting to the well recognized colours of black and white."\* (*Lanc. MSS.*, vol. i. pp. 175-7.)

\* In another place I find the entry:—"1745, The church Clock to be painted white with black letters."

"1 April, 1747, Joseph Scholfield was to clean the church Clock and Candlestick (probably a chandelier is meant), and enter on doing them on Easter day, and to receive the old wages, 2*l.* 5*s.* 0*d.* per ann."

"31 March, 1751. Joseph Scholfield was ordered the usual wages for cleaning the clock and candlestick."

"He was a very celebrated clock maker," says Mr. Raines, "and his works are held in great repute to this day. He was a native of the parish, and lived in Ogden." (*Lanc. MSS.*, vol. xv. p. 183.)

December 6th, 1748, we have an interesting entry in the vestry books of certain regulations about funerals :—

“A Bier or underhand, one shilling and sixpence, to wit, Parson ninepence, Clerk fivepence, Sexton for grave fourpence.”

“For a child carried in the arms, sixpence, to wit, Parson twopence, Clerk twopence, for grave twopence.”

“If any person be brought from any other p’sh to this church they pay double dues to the above.”

“The bell is the same as of a parishioner, and the bell is to begin when orders are given.”

“A still born child, Clerk twopence, Sexton twopence.”

“Neither Clerk nor Sexton to set or let any seats in the Gallery.”

“When there is a funeral sermon, the Parson ninepence, Clerk fivepence, besides sermon.”

“The Sexton is to have one shilling for an hour’s passing bell, sixpence an hour for tolling, the tolling to begin when ordered.”

“When any person wants to look into the Register, if the name be found, the Clerk to give the person a note thereof and receive only four pence.” (*Lanc. MSS.* vol. xv. p. 187.)

The alms contributed on sacrament Sunday, both in the mother church and the chapels, were called penitentials, and were distributed by the vicar and churchwardens, who allotted their shares to the chapels which sent in their accustomed offerings. We have seen how Mr. Pigot sent a portion of the alms to Warrington, to the displeasure of some of his parishioners. In 1725 Dr. Dunster sent 10s. to Mr. Nelson’s fund for printing Bibles and Prayer Books for poor churchmen. He also allowed a payment to be made to some of the poor members of the family of a deceased curate, who would otherwise have received parish relief. The name is not recorded. (*MS.* at Chester; *Lanc. MSS.*, vol. xv. p. 185.)

The great inconvenience of such a large part of the town being built on glebe land, which could, apparently, only be let for a limited time, now began to be severely felt, and efforts began



to be made, which were only successful at a later date, to obtain an act of parliament for permitting 99 years' leases.

In the pocket book of Mr. Thomas Ferrand, a local attorney, we find an entry in Nov., 1744, about a conference with Doctor Shuttleworth, and other inhabitants of the Glebe in regard to "advising em about applying to Parliament for granting long Leases in order to build on the Glebe," and among the items is, "drawing agreement for the parties to sign to pay their respective shares for soliciting the Bill; drawing the petition and settling the same; fair copy of the petition for the Rev. Dr. Dunster's use; attending him and them therewith for his hand (*i.e.*, signature); Do. for Mr. Chetham of Castleton."

"Jan., 1743, it is stated that Dr. Dunster was then too old to move in the matter, tho much urged by the town." (*Lanc. MSS.*, vol. xxxi. p. 202.)

During Dr. Dunster's vicariate we have two curates recorded at Rochdale, Edward Bolton, in 1730, who afterwards became minister of St. Mary's, Rochdale, where he died in 1761; and Joseph Haigh, B.A., in 1745. He became minister of Milnrow in 1759, and died there in 1795. (*Lanc. MSS.* vol. xv. p. 198.)]

His wife, Mary Dunster, was buried at Rochdale August 4th, 1736; his daughter, Harriet Dunster, was buried there July, 1744, and in the register book of that church it is recorded that he was buried July 22nd, 1754 (and not 1752, as given by Dr. Whitaker), having been vicar of Rochdale thirty-two years and three months (*Lanc. MSS.*, vol. i. p. 70), and having resided almost constantly during that period in the vicarage house. As a proof of the inaccuracy of popular estimates of age it was noted at the time "Dr. Dunster died on Friday morning, July 19th, aged *about 74 years*."\* His age was 81, as he was born A.D. 1673, and graduated B.A. in 1693.† [Dr. Whitaker says he was buried on the south side of the choir of Rochdale church, without any memorial, *op. cit.*, vol. ii. p. 425.]

\* MS. Journal of John Halliwell of Pike House, Esq., 1722 to 1773, *penes me*.

† Dunster's *Preface* to Drexelius.

There is little doubt that he had enjoyed a green old age, and had probably experienced few of the evils of length of days, as he attended a meeting of the magistrates, and signed the orders, on the 1st July, 1754. (*Lanc. MSS.*, vol. v. p. 12.)

His will is dated 22nd October, 1751 :—"I desire if I die at London to be buried at Paddington, near my children ; if in the country, in the parish church of Rochdale, near unto my wife and daughter, privately, and with as little ceremony as possible. All my just debts, which are few or none, except what I owe to Mrs. Anne Murray, to be paid. To Mrs. Clare, widow of Martin Clare of London, Esq., I give twenty guineas, To my niece Elizabeth Cock 10*l.*, To Mrs. Stock (widow of Rev. Nathan Stock of Rochdale) one of my new great chairs lined with green damask, To Mr. Joseph Haigh (my curate) all my MS. sermons, my new black gown and bands, and neck cloths, my Virgil and Horace, with my MS. notes in three volumes ; To the said Mrs. Anne Murray 5*l.* a year during her life, my watch, the bedding in her chamber, six chairs in the green parlour, and the red settee, four old China dishes, the copper tea kettle and lamp, one silver spoon, six pewter plates, &c. ; To my servant Joseph Allen 5*l.*, to my servant Sam Butterworth 4*l.*, to my servant William Clegg 3*l.*, to my servant Mary Collier 3*l.*, in case they all live with me at my decease ; To my daughter-in-law Mary Dunster 90*l.* stock of my new South Sea Annuities, bought with my money by Mr. Clare, in his name, about 20th June, 1745, at 111*½*, in all 1,200*l.* 7*s.* 6*d.*, now in the hands of the Rev. Mr. Cuthbert Barvis, charged with an annuity of 20*l.* to my sister Elizabeth Dunster. To my said daughter-in-law Mary Dunster, all my plate, books, bonds, debts, leases, houses, goods, horses, cows, chariot, and every thing wherein I have a property, and I appoint her sole executrix. Signed, Samuel Dunster.\* Witnesses—John Wood, Thomas Hill, Rd. Hill."

\* Dr. Dunster sealed his will with the arms of Dunster of Somersetshire, viz., gules a buck's head in base *arg.* attired *or* ; in the dexter chief a castle of the third, *impaling* three covered cups between a chevron.



Proved at Chester, August 23, 1754, the executrix having been sworn before the Rev. Edward Bolton, incumbent of St. Mary's, Rochdale, surrogate. (*Lanc. MSS.*, vol. xxvii. p. 268, *Wills.*)

In 1728-9, Dr. Dunster's family appears to have consisted of "Madam Dunster, Miss Dunster, Mr. John Dunster, Mr. Charles Dunster, and Mr. Prosser.\*

Miss Dunster died on Friday, 22nd June, 1744, about five o'clock in the afternoon.† She appears to have been remembered chiefly for her attachment to her sagacious dog Caro, who was so well instructed by her that it would convey letters to particular houses in the parish and carefully bring answers back, and certainly reveal no secrets, which is higher praise than could sometimes be awarded to others in matters of greater importance. Old Miss Elliott of Falinge related marvellous feats of this dog, which seems to have been as memorable in Rochdale as Toby's dog in Palestine or Ulysses' dog Argus in Greece. Dr. Dunster used to say that its *instinct* was more akin to *reason* than he could have believed possible, and he appears to have held, it may be hoped not dogmatically, the opinion of the immortality of the brute creation, which seems to have been held by his neighbour, the curate of Middleton. The notion seems to lead to pantheism, and its limits would be difficult to fix. Dr. Dunster forgot "the poor Indian with untutor'd mind," holding the creed, that, in his celestial hunting fields, "his faithful dog shall bear him company."

So little was Caro's memory, or his marvellous feats, regarded in 1840, that Dr. Molesworth volunteered to transfer his monument from Rochdale to the parsonage garden at Milnrow; but lest the removal should prove in future times "a bone of contention," poor Caro's gravestone, his figure in stone, and Miss Dunster's unfortunate epitaph remain undisturbed in the vicarage grounds.

Harriott Loquitur.

Say, death, why was you so severe  
To take away my Caro dear?

\* MS. at the end of Elias Hall's Music Book.    † MS. Diary of John Halliwell, Esq.

O could my tears his life restore,  
 I would for ever him deplore ;  
 Would weep for ever could I save  
 My lovely Caro from the grave ;  
 But why in vain do I thus grieve,  
 This stone shall always make him live !  
 Mærens posuit.

H. D.

Mr. John Dunster was probably brought up to the law, and died December 6th, 1731, at his chambers in the King's Bench Walks (*Gent. Mag.*, p. 540.) Mr. Charles Dunster was born 30th August, 1717 (Mr. Halliwell's *Diary*), and seems to have been educated by his father. He was of Clare Hall, Cambridge, B.A. 1739, M.A. 1743.

On the 31st October, 1748, his father resigned his prebendal stall at Salisbury "to his son, Charles Dunster, M.A." (Le Neve's *Fasti*, Hardy, vol. ii. p. 671.)

Having died in his father's lifetime he was *not* named in his will (Gastrell's *Not. Cestr.*, vol. ii. part 1, p. 125), nor is his son, who afterwards became of Trinity College, Oxford, B.A. 1771, M.A. 1775. This learned and distinguished grandson of Dr. Dunster of Rochdale, is rightly described as "the Rev. Charles Dunster, Rector of Petworth, and Rural Dean of Western Sussex, son of the Rev. Charles Dunster," who is erroneously described as "the Translator of Horace," in the *Gent. Mag.*, vol. lxxxvi. part 1, p. 472. The scholarship of the grandfather budded and ripened in his grandson, who far exceeded his ancestor as an exact scholar and an elegant translator. (See a list of his numerous works in the *Gent. Mag.*, May, 1816; Nichols' *Liter. Hist. of 18th Century*, vol. ix. pp. 235-6, note.)

The interleaved copies of Dr. Dunster's Virgil and Horace passed away from Mr. Haigh's family, and the Horace, being a large paper copy in two volumes, interleaved with manuscript notes, was sold in London, in July, 1862, at the sale of Miss Richardson Currer's library, and was doubtless the Doctor's own copy. I could not ascertain the purchaser.

Mr. William Haigh (only surviving child of the Rev. Joseph Haigh) gave me some manuscript sermons which had been his father's, but not in his handwriting. They are in the rough state in which they were first composed, full of erasures and alterations, and if these were Dr. Dunster's sermons, appear to prove that he was embarrassed in his thoughts, or that he laboured to make his pulpit compositions acceptable to his parishioners. They contain no controversial matter, and there is more absence of Christian doctrine in them than might have been expected. In some of them there is not the slightest allusion to the most common articles of the Christian faith. His example would, I hope, have more weight with his people than his theology.

On the 11th November, 1754, Dr. Dunster's library was sold by Osborne and Shipton, of Gray's Inn. (Nichols' *Lit. Anecd.*, vol. viii. p. 463.)

As an instance of the transmission of facts through a few intervening sources I have conversed with a person who recollected Dr. Dunster, and had heard him preach in Rochdale church. (See *Lanc. MSS.*, vol. i. p. 283.) He died in 1754—this is 1867. The Doctor was born in the year 1673; Mrs. Bamford, my intelligent and well-informed old friend, was born in 1741, and died in 1835, *æt.* 94 years.

The following abstract describes the dealings with the rectorial rights of Rochdale during the vicariate of Dr. Dunster:—

1731, 28<sup>th</sup> Febr. By Ind're of Lease betw. William L'd Ab'p of Canterbury and W<sup>m</sup> Lord Byron. The Ab'p demised for 21 years on the same cond'ons.

1738, 28<sup>th</sup> Febr. By Ind're of Lease betw. John L'd Ab'p of Cant. 1 p't and the R't Hon. Frances Lady Byron Wid' and executrix of ye s'd Will<sup>m</sup> late lord Byron 2 pt. The s'd Abp demised for 21 y<sup>rs</sup> on the same cond'ons.

1745, 28<sup>th</sup> Febr. By Indre from the same to the same, demised as before.

(*Lanc. MSS.* vol. xi. p. 214.)

1754. NATHANIEL FORSTER, was born February 3, 1717-18, at Stadscombe, in the parish of Plimstock, Devonshire [three miles east by south from Plymouth], of which his father, the Rev. Robert Forster, was then incumbent. His ancestors had for many generations been clergymen of distinguished worth and piety.



Nathaniel, his great grandfather, had suffered for his loyalty, having been deprived by Cromwell of the rectory of Allington in Wiltshire, which, however, he recovered at the Restoration.

His grandfather, the Rev. Robert Forster, was minister of Hartland in the county of Devon, and his family connections were highly respectable. His mother was Elizabeth, daughter of the Rev. John Tindal, vicar of Cornwood, in the same county, sister of the Rev. Nicholas Tindal, translator of Rapin's "History of England," and niece of Dr. Matthew Tindal, the famous infidel, author of "Christianity as old as the Creation," and "of whose memory his pious and orthodox niece entertained a very lively abhorrence." (*Gent. Mag.*, vol. lxxxiv. part 2, p. 83.) His father, soon after the birth of this his eldest son, being chosen lecturer of St. Andrew's church, at Plymouth, went thither to reside, and continued in the same place and office until his death. Having received his early education at home, he was placed under the instruction of the Rev. John Bedford, master of the Plymouth Grammar School, and before he had attained the age of thirteen was at the head of that large seminary. In 1731-2 he was removed to Eton, and at the same time entered at Pembroke College, Oxford, in order to entitle him to the benefit of an exhibition of 40*l.* per annum. After passing about sixteen months at Eton, while Dr. William George was head master, he went to college and became a pupil of Dr. Radcliffe. On the 13th June, 1733, he was admitted scholar of Corpus Christi College, Oxford, where Dr. Burton was tutor. In 1739 he became Fellow and was desirous of succeeding to the office of tutor upon the occasion of a vacancy by the death or resignation of Dr. Burton, but in this wish he was disappointed, as Dr. Maker, the president, appointed Mr. Patten, a Lancashire man,\* to that office. With

\* This excellent and learned clergyman was Thomas Patten (of the Bank Hall family), the son of a grocer in Manchester, where he was born in 1714, educated at the Grammar School, afterwards at Corpus Christi College, Oxon. M.A. 1736, B.D. 1744, D.D. 1754, fellow and tutor of his college, and afterwards rector of Childrey, in the county of Berks, where he died much respected for his learning and exemplary

character, 28th February, 1790, aged 76. He married in 1765, Elizabeth, daughter of Peter Brooke of Mere, Esq., High Sheriff of Cheshire. (See Byrom's *Rem.*, vol. ii. part 2, p. 503, note; Wilson's *Miscell. Corresp.*, p. 127; Boswell's *Life of Johnson*, vol. v. p. 48, 12mo. 1824.)

" . . . . on his honour'd brow

The poet's bays and critic's ivy grow."

this gentleman, however, he continued to live on the most friendly terms, and shared with him the duties of his new situation as college tutor. He was admitted to the degree of B.A. October 13, 1735; M.A. February 10, 1738; and B.D. April 9, 1746, as soon as his standing allowed, in order to preserve his seniority in college. His degree of D.D. was deferred until the year 1750, the time of his leaving the University. In 1738-9 he was ordained deacon by Dr. Wynne, Bishop of Bath and Wells, and priest in 1741-2, by Dr. Hoadly, Bishop of Winchester.

His first preferment was the rectory of Hethe, near Bicester, a small parish and a smaller living. It was given him July 6, 1749, by Lord Chancellor Hardwicke, on the recommendation of his early friend, Dr. Secker, then Bishop of Oxford. By that prelate he was also introduced to the notice of Dr. Butler, at that time Bishop of Bristol, to whom he became domestic chaplain in 1750, when that great thinker was translated to the see of Durham. In this situation he continued until the death of his patron, which took place before an opportunity had offered of his receiving any public mark of his lordship's esteem. Proofs, however, were not wanting of the affectionate regard which this good and great man conceived for Dr. Forster, so that Dr. Whitaker considered it almost a sufficient eulogium of him to say that he was a confidential chaplain and friend of Bishop Butler. (*Hist. Whalley*, vol. ii. p. 426.) He bequeathed to him a legacy of 200*l.*, and appointed him executor of his will in these words: "I appoint my worthy chaplain, Dr. Nathaniel Forster, to be sole executor of this my will and codicil to be annexed, and doubt not that he will take the trouble of it at this my particular desire,"\* and actually died in his arms at Bath, on the 16th June,

\* Some difficulty arose upon the legal construction of Bishop Butler's will, and "the

1752. An anecdote has often been related which seems to require confirmation. It has been said that when Bishop Butler was on his death-bed he had doubts as to his acceptance with God, which were removed by his chaplain simply bringing forward the text "Him that cometh to me I will in no wise cast out." (*St. John*, vi. 37.) The bishop observed that he had never before seen the full force and applicability of the passage, and then died in peace. The Rev. Professor Pritchard, F.R.S., in an eloquent and masterly sermon, preached in Bristol Cathedral during the meeting of the British Association, relates this anecdote, and gives no hint as to its authenticity. The same sermon also contained the following passage: "I have said that the tomb of Butler lies in the midst of us. You will find also two inscriptions to his memory on the walls of the Cathedral (Bristol), the one of them in Latin, by Dr. Forster, his much-loved friend and chaplain, simple, terse, incisive, as if the chaplain, by long companionship, had caught the very spirit of his patron; the other is couched in the more eloquent and comprehensive, but still faithful, language of the poet Southey." (Prof. Pritchard's "Sermon on Psalm cxix. v. 96, in Bristol Cathedral, during the meeting of the British Association." *Good Words*, December, 1875.)

In the first edition of his *History of Whalley*, Dr. Whitaker applied to Forster, Pope's couplet:—

Let modest Forster if he will excel,  
Ten Metropolitans in preaching well.

(*Dial. Epilogue to Satires*, l., 131-2.)

In subsequent editions this was silently suppressed. Whitaker had forgotten Warburton's severe note on this recognition of

querulous chaplain took a morbid view of his position" as executor, and sought to evade the office. He had, however, to apply to Chancery, and the will was established. (Bartlett's *Memoirs of Bishop Butler*, pp. 269-71, 8vo., 1839.) The Bishop enjoined that all his sermons, letters, and papers, "which are in a deal box locked, directed to Dr. Forster, and now standing in the little room within my library at Hampstead, be burnt, without being read by anyone, as soon as may be, after my decease." Some of the sermons were wisely preserved. (Nichol's *Lit. Anecd.*, vol. ix. p. 292, note.)

pulpit oratory in a *Presbyterian Minister*. This confirms an observation which Mr. Hobbes made long ago, that "there be very few bishops who can act a sermon so well as divers fanatics and presbyterian preachers can do."

It is easy to imagine the severe affliction which Dr. Forster felt. In a letter to Hurd, Warburton says, "Poor Forster (whom I have just received a letter from) is overwhelmed with desolation at the loss of his master," opposite which remark Dr. Whitaker added in his copy of Warburton's Letters "and well he might be!" This remark of J. D. W. is obscurely recorded in the new edition of Whitaker's *Whalley*.

It is not quite clear that he immediately quitted Durham, as he preached an assize sermon before Bishop Trevor in 1753, but does not appear to have held any office under that prelate. In a state of sorrow and disappointment he returned to college, and hoped to find in the severity of study some alleviation to his wounded mind. He was, however, soon recalled, and appointed in July, 1752, one of the chaplains of Archbishop Herring. "He was many years Fellow of Corpus Christi College, in Oxford, where he published an edition of Plato's Dialogues and of the Hebrew Bible, and on account of his great learning the late Bishop of Durham (Dr. Butler) took him under his patronage; but his lordship dying before he had an opportunity of preferring him, the late Archbishop of Canterbury thereupon appointed him one of his domestic chaplains, and afterwards presented him to the vicarage of Rochdale, which is worth upwards of 700*l.* a year." (*The London Chronicle*, October 20 to 22, 1757.)

On the 1st February, 1754-5, he was promoted by the Lord Chancellor Hardwicke to the fourth stall in Bristol Cathedral (Le Neve's *Hardy*, vol. i. p. 231.) Secker, Butler, and Coney-beare had held that see without promoting him, so that Surtees (*Hist. Durham*, p. cxxii.) erroneously attributes his stall to the friendship of Butler, "who was," however, "always anxious to promote worthy men."

On the 25th July, 1754, Archbishop Herring presented him to

the vicarage of Rochdale, then "void by the natural death of Samuel Dunster, clerk, D.D., the last incumbent" (*Liber. Inst. ap. Cestr.*), but although a scholar and a preacher of the highest order he was little understood, and not very popular, at Rochdale, where he did not long reside. (*Whitaker's Hist. Whalley, loc. cit.*) The vicarage house was abandoned, and the parishioners were left in charge of a curate. The vicar came occasionally to his parish, but his accomplished oratory, refined style, clear judgment, and conclusive reasoning, with little recognition of some of the distinctive truths of Christianity in his discourses, had no influence upon the greater part of his parishioners. A man of far inferior attainments would have been better suited to their wants. The impression which he seems to have left in the parish (1829) is that he was a nervous and dissatisfied man, and not disposed, like his predecessor, to waive any right or to relinquish any advantage which his benefice gave him.\* Nor was he considered to be liberal towards his curate, who received the surplice fees as his stipend, which were said to amount to about 40*l.* per annum. The charge of penurious habits was probably exaggerated, and the grievance felt was his absence from his parish. Archbishop Herring's regard for him was cordial and sincere. Upon some occasion of disappointment he writes to him in this kind language:—"Don't be anxious. It hurts me to see you so. I esteem you; and if God continues my life, I will befriend you as soon, and in the best manner that I can." The reliance, too, which the Archbishop had on his prudence and good sense may be collected from the following letter, dated —

\* From a table of rental of the vicarage of Rochdale, amongst the vicar's papers, it appears that in the year 1754 it amounted to 709*l.* 14*s.* 8*d.*, viz. :—

	£	s.	d.
In Dr. Dunster's time.....	457	8	6
Advanced by Dr. Forster .....	230	11	2
Omitted .....	21	15	0

£709 14 8

(*Lanc. MSS.*, vol. xiv. p. 353.)

Croydon House, July 7, 1755.

Dear Forster,—I question whether you will thank me for saying that I am glad that I have sent you to Rochdale, and the more so as there is so much party rage abounding there. I know you will try what prudence and integrity will do, to serve God and the King, and to allay these unchristian and mischievous animosities. As to the unreasonableness of your parishioners in money matters, you will reason and laugh with them, and stick to the point of equity, for I presume reasoning and laughing will not do without resolution. I can send you no news from here. . . . I have lost another chaplain for a month. Heaton went to-day to Doncaster; but instead of adding a chaplain, I have subtracted duty from honest Hall. I hope this weather gilds the mountains of Lancashire, and that the farmers begin to think of cutting down their hay. The Bishop of Norwich\* is gone off to his capital. I shall depend upon hearing from you, but not upon the subject of the poor jail-bird's letter.—I am truly, dear Forster, your friend,

THO. CANTUAR.†

On the 15th May, 1755, Dr. Forster was admitted a Fellow of the Royal Society, and on the 12th of the following May was sworn one of the chaplains to King George II.

The Archbishop addressed him at Rochdale from Croydon House, July 21, 1755, as follows :—‡

Dear Forster,—I thank you for your letter and the entertaining picture you sent me of your Whig country-justice, which was not a little set off by the incident of Dean Lyttelton's visit. One would not damp such a man's zeal for the world; but we must laugh a little at his absurdities. . . . The filling up of the Bishoprick and Deanery will be suspended. Barton and Territt aim at the first, and Gregory at the last. Would he be acceptable to your Whigs at Oxford? *Entre nous*, I could almost wish Hume at St. Paul's had both these things. If he . . . the removal, it would have its conveniences. Your curate's friends who want to recommend a deputy, mean him, to be sure, for his successor; but, if you acquiesce in the first, I dare say it will be upon such terms as shall bar all future expectations. If this will do, methinks one would not provoke this *genus irritabile*, I may add, *vatum*, too soon. But be this in your own prudence.

I saw my Lord Chamberlain last Thursday. I think your affair will do on the next promotion of Cardinals. I had a letter last post from your friend at Norwich (Bp. Hayter), who has been most extremely ill with a fever and sore throat. He had a good night on Thursday, and wrote me a long letter on Friday.

Your register of weather carries my ideas to Bangor. I warrant you don't touch a

\* Dr. Thomas Hayter, Bishop of Norwich, died Bishop of London in 1762, and, like his friend Forster, was a native of Devonshire, and the son, not of Bishop Blackburne, according to Horace Walpole's slander, but of the Rev. George Hayter, Rector of Chagford. (See *Quarterley Review*, vol. xxvii. p. 187.)

† Nichols' *Lit. Anecd.*, vol. ix. p. 294.

‡ *Ibid.*, pp. 294-5.

cock of hay to carry till *all* is ready, and then it comes home upon hurdles.\* Don't your Lancashire friends tell you October is the true season for the north? We had a wet week here, but now our season is celestial. For God's sake, what brought Lyttelton† to you. Any Runic characters upon your rocks? You see I am quick in my answers, by way of example to you. Our distance don't admit of much delay.—  
Your friend, THO. CANTUAR.

Again the Archbishop wrote on the 3rd August, 1755, from Croydon House to Rochdale:—

Dear Forster,—Your last letter to me contained so clear and frank a declaration upon a point of a delicate nature and consequences, that, as I thank you for it, so I ought to let you know that I received it; and further than that, that I have torn it into so many fragments that Anthony Wood himself could not connect them. I begin to apprehend the Scotchman's success; but who can hinder it, if everything is to give way to such sort of W——r connexions? Surely nothing in nature can be of less moment than this school, amidst deliberations for the publick, in a great Statesman's thoughts. I dined yesterday with Ray. You know what a politician he is. He would needs be furnishing a new Dean, and said, "He knows of a good man fit for the post, hated by the Jacobites and loved by all the Whigs." "Prythee, Ray, who is your man?" "Excuse me there, my Lord." "No excuse, I must and will have it." "Why, send Dr. Forster thither." I made no comments upon this, nor do I make any now. . . .—I am your assured friend, THO. CANTUAR.

The Archbishop addressed Dr. Forster on the subject, apparently, of a master for the Rochdale Grammar School, an appointment in his Grace's gift, on the 2nd September, 1755.

Dear Forster,—I have your letter, and write to you to-day only to desire that you would look out for a schoolmaster before you leave the country. I know of nobody in this or that country. There is very little of certainty known as yet of the American affair; but that it is of a most infamous nature and almost ruinous to our system there. I have no news to send you; but if I had, Etough is with me, and talks with his usual fluency and vociferation. I shall be glad to see you.—Your friend,

THO. CANTUAR.‡

Again, on the 27th April, 1756, the Archbishop writes from Croydon House to his chaplain:—§

Dear Forster,—Since I saw you yesterday I thought over your proposed exchange again, and on my best judgment am of opinion that, as far as you are concerned, you had better drop it. Your prebend is a better thing, and when you come to settle at

\* Exactly as the farmers carry it now, on what they call "cock stangs," 1860.

† Dr. Charles Lyttelton, Dean of Exeter, and afterwards Bishop of Carlisle, and President of the Society of Antiquaries. He *ob. unm.*, 1768. He was brother of the first Lord Lyttelton.

‡ *Lit. Anecd.*, vol ix. p. 293.

§ *Ibid.*, p. 299.

Rochdale, if that be your lot, you will like to come to London once a year, and may at the same time easily pay your duty to Bristol. You observed rightly to me that the people of Manchester will easily see through the artifice of an exchange for the Warden, and therefore not be over disposed to like his successor; and I doubt the expedient of non-residence for a time would be no very likely method to get them rid of their prejudice, and the Warden, consequently, in no likely capacity of serving the Government in that station. I know your spirit is never daunted by Jacobitism; but the best spirits can't stand all trials. Besides, I can say it from experience, that it may be no easy matter to bring the Duke of Newcastle into such a measure. He knows the Wardenship is in good hands, and his present business is to get rid of embarrassments at home; and if the scheme of my Brother Chester (Dr. Keene) is not to take place—or, indeed, if it is—I speak as a friend, I think you had better have no share in the system. You have my thoughts, and now follow your own.—Your friend,

THO. CANTUAR.

It is evident that Dr. Forster wished to exchange his stall for the wardenship of Manchester, but that Dr. Peploe, a respectable Whig, answered the purpose of the minister of the day, and the proposal of the vicar of Rochdale did not find favour with the Archbishop, who would have been the party to negotiate the matter. It is to be deplored that Forster should have linked his churchmanship to the creed of a political party, and merged the rights, claims, and duties of the Church in the rights, claims, and duties of the Establishment. Still he was a man of an independent mind, and vindicated the rights of the Archiepiscopal See, even when his patron was not indisposed to put them in jeopardy. His letter to Archbishop Herring on the subject of options and prescriptive rights was not that of a parasite, and does him much credit.

Although he failed in becoming warden of Manchester, he was, in the summer of 1757, through the interest of Lord Royston (afterwards second Earl of Hardwicke) appointed by Sir Thomas Clarke to succeed Dr. Terrick as preacher at the Rolls Chapel.

[In the churchwarden's accounts for 1755 we find the entry, "To Mr. Whittaker for copying Deed from Bennett Coll. 5s. 4d. To Mr. Haigh for Translating Do. 10s. 6d." This deed relates to the Rochdale Grammar School, and is now in the vestry safe. Abp. Parker, who, as we said, founded the school, bequeathed his MSS. to Bennett College, now called Corpus Christi College,



in Cambridge. Mr. Haigh was then curate of Rochdale, and afterwards incumbent of Milnrow.

1757, August 2. "A letter from Dr. Forster, 4*d*." In the same year 4*d*. was paid for a letter from Mr. Rudall. He was a bell caster of Gloucester, and appears to have been employed by the parish respecting a set of chimes, which, says Mr. Raines, I observe noticed in 1758 for the first time. (*Lanc. MSS.*, vol. i. p. 177.)]

In August, 1757, he married Susan, daughter of — Spendlove of Norwich, Esq., and the young widow of John Balls, Esq., of the same city, ["a lady of great merit, and possessed of considerable fortune."] Mr. Balls appears to have been a literary character, and the friend of Dr. Byrom, Mr. Wyndham, Dr. Hartley, and other celebrities of the day. (Byrom's *Remains*, vol. ii. part 1, pp. 92, 93, 95; *Gent. Mag.*, vol. xxvii. p. 386.) This lady possessed a considerable fortune, and upon his marriage he did not furnish the vicarage house at Rochdale and announce his intention of residing upon his valuable benefice, but hired a house in Craig's Court, Charing Cross, Westminster, where, in a few weeks after his marriage and a short illness, he died, an early victim to hard study and close application to literary pursuits, on Thursday, the 20th October, in his 41st year (*London Chronicle*, October 20 to 22, 1757; *Gent. Mag.*, vol. xxvii. p. 482), leaving no issue.\* His widow afterwards married Philip Bedingfield of Ditchingham in Norfolk, Esq. (who died in 1791, *æt.* 74), by whom she was the mother of a son and daughter—the latter having married, first, Captain Addison, and secondly, the Rev. Edward Forster.

Dr. Forster's remains were deposited in Bristol Cathedral under the same roof with those of his great friend Bishop Butler, and the following inscription, written by his friend Bishop Hayter,

\* I have been unable to connect with him or his family the Rev. Nathaniel Forster, M.A., rector of All Saints', Colchester, and of Tolleshunt, Knights, Essex, one of the writers in the Feathers Tavern Controversy, in 1772. (See *Gent. Mag.*, 1780, p. 225.)

in which Dr. Whitaker rightly observes there is "too much of Plato, and too little of Christ," ably portrays his various merits:

"M.S.

"Nathanielis Forster S.T.P. nuperrime hujus Ecclesiæ Preb. et paucis abhinc annis C. C. C. Oxon. Socii. Dignus sane erat, qui multifariæ laudis exemplar debeat proponi: Morum, fideique integritate, quæ Christianum deceat, inculpatus; Eruditione quæ Theologum ornat instructissimus; optimarumque Artium cognitione accuratâ præcellens. Eximiam Linguarum peritiam eò unicè direxit, ut insitam cuilibet genti indolem penitus inspiceret, proprium Scriptori cuique Ingenium certius erueret, puramque ex ipso Fonte derivaret Sacri Codicis simplicitatem; Hinc Natura sagax, Doctrina solers humanæ mentis Explorator, Philosophorum veterum Sectas, primariâ quadam placitorum communicatione sibi invicem affines, et in diversa paulatim diductas Scholarum Discrimina, præ cæteris calluit notare, et distinguere. Hinc porro reconditos Platonis sui sensus, non, ut plerumque fit, leviter tantum perstringit, sed, quod à Platonis olim amico et familiari quodam expectandum fuisset, specioso verborum involucro exutos coram lectore sistit, fidus Interpres. Ne talem Virum non satis ob oculos haberent posterî, hoc amoris lucûsque; sui Monumentum extare voluit Uxor superstes.

*Ob. xx<sup>o</sup> die Octo. A.D. MDCLVII, ætat. XLI. \**

Whitaker observes, "a well-known buffoon who hated him and his order, bestowed upon his memory a very different epitaph." Let it not be forgotten that John Collier, the schoolmaster of Milnrow, was himself the son of a poor curate, blind and destitute, and was not likely to regard the superabundance of a wealthy non-resident incumbent with any great favour.

\* It is somewhat remarkable that Dr. Whitaker should have printed the Bishop's age as being "39 years," and the figures not in numerals. There are two or three errors in Whitaker's copy here corrected.

## ON DR. FORSTER, LATE VICAR OF ROCHDALE.

Full three feet deep beneath this stone — Lies our late Vicar Foster,  
 Who clipp'd his sheep to th' very bone, — But said no Pater Noster.  
 By ev'ry squeezing way 'tis said, — *Eight hundred* he rais'd yearly,  
 Yet not a sixpence of this paid — To th' Curate — this looks queerly !  
 His Tenants all now praise the Lord, — With hands lift up and clapping,  
 And thank grim Death with one accord — That he has ta'en him napping.  
 To Lambeth's Lord now let us pray — no Pluralist he'll send us ;  
 But shou'd he do't, what must we say ? — Why, Lord above defend us !

[This was not the only caustic description of the non-resident pluralist, over whom and whose sordid ways, great scholar as he was, Mr. Raines throws his friendly ægis. The following is equally severe : —

## THE ECCLESIASTICAL AND LAY MISER'S SPECULUM :

A rhyming Sermon on the decease of Dr. Forster, the Pluralist, from  
*James*, chap. V. vv. 1, 2, 3.

Go to, ye rich man, weep and howl, ye know,  
 Your garments moth eat ; riches cankered grow,  
 The rust shall eat your flesh, like fires.

Hear this, ye gripes, ye blind insatiate crew  
 Whose hoards abound, whose heirs and friends are few ;  
 And your own fate in *Forster's* glass here view.  
 What's now become of all his griping schemes,  
 Of hoarding wealth, which foster'd silken dreams ?  
 The flash is vanished like our northern gleams.  
 The sweetest consolations riches yield  
 Fly quick, and wither, like a flower o'th' field.  
 You trust a broken reed — a crazy shield.  
 Woe to you misers — you that live at ease,  
 Who swallow up the poor, your wealth t' increase,  
 Your miseries come ; but tell me when they'll cease ?  
 Can racking tenants, and your treasur'd wealth,  
 Give calm content, or purchase balmy health ?  
 Or bribe grim death from creeping on by stealth ?  
 No ! Here you're feeble — tho' this gloomy thought  
 Torments the mind, that Time will not be bought,  
 Tho' bags, and chests, with mighty gold are fraught.  
 Consider, now, if sordid pelf will gain  
 A seat in bliss, or ease one dying pain ?  
 If not, from squeezing of the poor refrain,  
 Expand your narrow minds — your bags untie,  
 Nor tremble when you give a groat, for why ?

Your god will slip you when you come to die.  
Relieve the wants, and cherish the sad heart  
Of your poor neighbours, who endure the smart  
Of meagre want, that pierces like a dart.  
But Forster's gone, whose life we thought was wrong,  
And tho' the devil at the court be throng,  
He'll fetch — who starts? — another e'er 't be long.

(*Works of Tim Bobbin*, ed. 1811, pp. 188-9.)

Miss Bamford's recollections confirm Collier's unfavourable opinion of the vicar. She remembered him as very covetous. She had heard him preach, but nobody liked him.]

That a scholar of Dr. Forster's attainments, so greatly distinguished by prelates, not only of the most exalted rank, but of the highest intellectual character, should have been well known to the literary world, seems a matter of course. His intimate friends — besides those already mentioned — were the Rev. Zachary Mudge, author of sermons and a translation of the Psalms, Dr. Burton, Dr. Bentham, Dr. Kennicott, Dean Tucker, Dr. Hayter (Bishop of Norwich), Dr. Benson (Bishop of Gloucester), and his great successor, Dr. Warburton. There are ten of Warburton's letters addressed to Forster published in Nichol's *Literary History*, vol. ii. pp. 151-69, 8vo, 1817, from which it is evident that this profound scholar entertained the highest opinion of Forster's erudition and judgment. The following brief extracts deserve a place here :—

Prior Park, Oct. 15, 1749.

I have often wished for a hand capable of collecting all the remaining fragments of Porphyry, Celsus, Hierocles, and Julian, and giving them to us with a just, critical, and theological comment as a defy to infidelity. It is certain that we want something more than what their ancient answerers have given us. This would be a very noble work. I know of none that has all the talents fit for it but yourself. What an opportunity this will give to all the treasures of sacred and profane antiquity ! And what an opportunity would this be of establishing a great character ! The author of the "Dissertation on the Passage of Josephus," which I think the best piece of criticism of this age, would shine here. Think of it. You cannot do a more useful thing to religion, or your own character. Controversies of the times are things that presently vanish. This will be always of the same importance.

Mr. Allen is much your servant and admirer, and desires his best compliments. He has been got home some time. Sure you might make an excursion for two or three days at a time (now and then to see and increase the number of your friends

which is done in seeing you) at that season when people are in town. I set forward in a day or two. Let me know how you relish the noble project I propose to put you upon. And believe me to be, dear Sir, with the truest esteem,

Your most affectionate Servant,

W. WARBURTON.

. . . . Feb. 7, 1748-9. From the exceeding clearness and closeness of a pamphlet just now brought to me intituled "A Dissertation on Josephus's Account of Jesus Christ, &c.," I think I cannot be deceived in the Author, and that it is to you that I am indebted for so valuable a present. . . . I think it one of the most ingenious and chaste pieces of criticism that was ever written. . . . Wherein the truth really lies, I am persuaded that every true scholar will as much admire your critique as every candid man will be pleased with the modesty of your Preface. However no one has more reason to return you his hearty thanks, for this service you have done to Literature and Religion, than, Sir, your very faithful and affectionate humble Servant,

W. WARBURTON.

. . . . April 3, 1750. The newspapers remind me to congratulate with you on the conclusion of your noble labours on the Hebrew Bible. You must congratulate too with me, on a much less occasion, the finishing what I have to say at present of Julian. . . .

Writing to the Rev. Thomas Balguy on the 21st June, 1752, Warburton observes with reference to Bishop Butler's death:—

His death is particularly unhappy for his Chaplain, Dr. Forster. He is my friend whom I much value, as one of great worth, and whose ill luck I much lament. He has not only seen his hopes drop through, when he was every thing but in the very possession of them; but has lost a Patron who deserves the name of *Friend*, which goes much harder in the separation than the other. (*Ibid.*, p. 170.)

[In the *Gentleman's Magazine*, vol. lxxxvi. p. 537, we read:—

His] character in private life was that of much discernment, mildness, and benevolence. [He shewed his contempt of what was absurd, and his abhorrence of what was wicked, in a manner the most likely to produce a good effect on those whom he wished to convince or reform. At the same time with a most perfect command of his own temper.] By an uniform application to study he acquired and deserved the character of most extensive general erudition and great critical acumen; possessing a knowledge of the Greek, Latin, and Hebrew languages, not exceeded by any man of his time.

His mother being left a widow with the care of a large family, she was greatly assisted by the prudence and filial attentions of her eldest son, Nathaniel, at that time twenty years old, who took the immediate care and direction of the education of his youngest brother Peter Forster, afterwards Fellow of Jesus College, Cambridge, and the third Wrangler in the same year that

Dr. Watson, Bishop of Llandaff, was the second. The learned Dr. Berdmore, Master of the Charter House, dedicated his "*Lusus Poetici ex ludo literario apud Ædes Carthusianas*," in 1791, to his friend Forster, in some very elegant Latin verses. The Dr. also addressed to this friend of his youth his "*Letters on Literary Resemblance*," in 1801. The widow of Dr. Nathaniel Forster presented her brother-in-law to the Rectory of Hedenham, which he held more than 50 years, and also shortly afterwards to the Rectory of Mulbarton. Mr. Peter Forster married the daughter and co-heiress of Samuel Howard of Brooke Hall, Norfolk, Esq., the niece of his friend, patron and relative, Mrs. Bedingfield. He died August 31, 1812, aged 75, leaving issue two daughters. (*Gent. Mag.*, vol. lxxxiv. pt. 2, p. 83.)

Dr. Nathaniel Forster published :—

1. *Reflections on the Natural Foundation of the high Antiquity of Government, Arts, and Sciences, in Egypt.* Oxford, 1743, pp. 22, 8vo., Anonym.
2. *Platonis Dialogi quinque.* [Scilicet *Amatores Euthyphro, Apologia Socratis, Crito et Phædon, Græcè et Latinè.*] Recensuit notisque illustravit, Nathan. Forster, A.M. C.C.C. Socius. Oxonii 1745. [pp. vii. 437, 8vo.] Editiones 1752, 1765, and 1800.
3. *Appendix Liviana ; continens, I. Selectas Codicum MSS. et editionum antiquarum Lectiones, præcipuas Variorum Emendationes, et Supplementa Lacunarum in iis T. Livii, qui supersunt libris. II. T. Freinshemii Supplementorum Libros x in locum Decadis Secundæ Livianæ deperditæ.* Oxonii, 1746. [pp. 435, 12mo.] Pub. Anonym. by Dr. F. and another Fellow of Corpus Christi College.
4. *Popery destructive of the evidences of Christianity.* [Oxford, 1746. pp. 30, 4to.] A Sermon [on Mark vii. 13] preached before the University of Oxford at St. Mary's on Nov. 5, 1746, by Nath. Forster, B.D., Fellow of C. C. C. *Ibid.* 1746. (*Churchman Armed*, vol. ii. p. 131.)
5. A Dissertation upon the Account supposed to have been

given of JESUS CHRIST by Josephus: being an attempt to show that this celebrated passage, some slight corruptions only excepted, may reasonably be esteemed genuine. *Ibid.* 1749. Anonym. pp. 65, 8vo.

6. *Biblia Hebraica, sine punctis, accurate Nath. Forster, S.T.P. Oxonii, 1750. 2 vols, 4to.\**

7. *Remarks on the Rev. Dr. Stebbing's Dissertation on the Power of States to deny Civil protection to the Marriages of Minors, &c. [pp. 55, 8vo.] Lond. 1755.†*

8. *An Assize Sermon, preached at Durham by Nath. Forster, D.D. 1753.*

Surtees names the Sermon. Was it published?

[During Dr. Forster's vicariate there were no dealings with the rectorial rights and property.]

1757. JAMES TUNSTALL, was born in 1708, at Aysgarth in Wensleydale, in the North Riding of the county of York,

\* In the *London Chronicle* for July 10-12, 1760, and July 12-15, 1760, appeared the following Advertisement: "The remaining copies of the following elegant and accurate edition of the HEBREW BIBLE, in two volumes 4to., are to be sold at the undermentioned cheap prices. The fine paper 1*l.* 1*s.* 0*d.*, in sheets, formerly 1*l.* 11*s.* 6*d.* The common paper 18*s.*, in sheets."

*Biblia Hebraica sine Punctis, Accurante Nath. Forster, D.D. Oxonia Typis Academicis; sold by J. Whiston and B. White in Fleet Street, London. J. Fletcher and S. Parker, in Oxford, and T. Merrill in Cambridge. [The Editor proposed to have added an Appendix, containing the various readings of the Hebrew and Samaritan copies, with a Preface concerning them, but the subscriptions not being sufficient to defray one half of the expence of publishing the Bible, he was prevented from executing that part of his design. (Note on the fly leaf, vol. ii.)]*

† Dr. Forster was strongly opposed to the solemnization of marriages at the old Chapels in the parish of Rochdale, and aided in abolishing a right which had existed at Littleboro' and Milnrow for nearly three centuries, whilst he permitted its continuance at Saddleworth and Todmorden, neither of which places had any better plea to urge in their favour than their remote distance from Rochdale Church. All four were *Parochial Chapels*, with large populations, and possessed the privilege of a Church Rate. In 1838 the privilege was restored to the two first named Chapels. Dr. Forster obtained much popular odium for this act, which might be nothing more than the execution of a legislative enactment carried out with some injustice. He had, however, been an able and vigorous champion of Lord Hardwick's Act.

being the son of an attorney at Richmond near that place. He was first educated at Slaidburn Grammar School, by Mr. Bradley, and became the head boy there in the time of that excellent master. He was afterwards of St. John's College, Cambridge,\* and graduated B.A. 1727, M.A. 1731, S.T.B 1738, S.T.P. 1744. He distinguished himself at Cambridge both as a classical and mathematical scholar, and was elected to an open fellowship [in 1729]. He was many years assistant tutor there to the Rev. Henry Wrigley, B.D.† (Whitaker's *Whalley*, vol. ii. p. 428), and probably commenced his duties immediately upon taking his first degree, as in 1732 he is styled "Tutor" of St. John's (Nichol's *Lit. Anecd.*, vol. ii. p. 211), was some time the principal tutor (Darling's *Cyclopædia Biographica*), and in 1742, still continuing to fill that office with increasing reputation as a man of ripened scholarship and matured experience, he and Mr. Wrigley associated with them Mr. Powell (afterwards Master of St. John's, and Archdeacon of Colchester). (Pref. to Dr. W. S. Powell's *Sermons*, by Dr. Balguy.) At this time he was not only highly esteemed for his learning, but for the sweetness of his disposition. As a tutor no one took more pains for the improvement of such as were placed under his care, and his success was answerable to his warmest wishes. As senior dean of the college the mildness of his reproofs wrought more upon the tempers of several persons of ingenuous minds than the sharpest censures, or the severest discipline, would have been able to effect. (Masters's *Life of Baker*, p. 114.)

In December, 1739, he was instituted to the rectory of Sturmer, in Essex, on the presentation of the Duke of Rutland, but his

\* [In the College books the entry describing him, from which Mr. Raines doubtless gleaned these facts, adds *admissus subsizator* 29 Jan. 1724. *Tutore Dre. Edmundson*, *habens annos* 16. (Whitaker's *Whalley*, vol. ii. p. 428, note.) He was maintained at College by his uncle, Mr. Bradbury. (*Ibid.*, p. 429, note.)]

† The Rev. Henry Wrigley, born at Langley, near Middleton, in the county of Lancaster, in 169—, educated at Manchester School, afterwards St John's College, Cambridge, B.A. 1718, M.A. 1722, B.D. 1729, elected Fellow and Tutor



connection with that noble family does not otherwise appear. (*Gent. Mag.*, vol. ix. p. 661.)

In October, 1741, he was elected public orator (on the resignation of Dr. Williams), after a warm contest with Mr. Philip Yonge, of Trinity College, afterwards Bishop of Norwich. Mr. Tunstall had many opportunities of distinguishing himself in the senate house, and of proving how familiar he was with all the niceties of Latin construction, and as a proof of the confidence and regard of the university he was allowed to hold that office for some time, although absent in the service of Archbishop Potter. Previous to his election he wrote on the 7th April, 1740, to his friend Dr. Zachary Grey:—"I am persuaded by my friends to offer myself for the orator's place as soon as Dr. Williams resigns, and promise myself the continuance of your favour. The Doctor does not resign this year, and I am thus forward lest you should have applications from other hands." (*Nichols' Lit. Anecd.*, vol. ii. p. 167, note.)

About this time he became chaplain to Archbishop Potter, a native of Wakefield, and always disposed to prefer natives of his own county. He refused the rectory of Saltwood, in his Grace's gift, probably not wishing to vacate his Cambridge offices, but the college being supposed to suffer both in numbers and distinction during his absence, his grace for longer absence was rejected, and in 1746 he resigned the office of public orator (Mr., afterwards Dr., Balguy, having been his deputy), and his old competitor, Mr. Yonge, was elected his successor. (*Whitaker's Whalley*, vol. ii. p. 428; *Nichols' Lit. Anecd.*, vol. ii. p. 167, note.)

In May, 1736, Dr. Byrom observes:—"I met Mr. Tunstall of St. John's, in Gray's Inn Court, going to Osborne's sale, which begins to-day, and he said they were going to present their address. On the 25th March, 1736, the address was presented to the House of Commons by the Chancellor, Master, and Scholars of the University of Cambridge, praying the House to except that university, and the several colleges therein, from the operation of the Mortmain Bill, which the Master of the Rolls

had introduced, and which became law." (See my note in Byrom's *Rem.*, vol. ii. part 1, p. 42, 1856.)

[In 1746 he was made treasurer of St. David's (Whitaker's *Whalley*, vol. ii. p. 429)]. In 1744,\* he was collated by his learned patron to the vicarage of Minster, in the Isle of Thanet, and to the rectory of Great Charte, in Kent, on the death of Mr. Lewis [6th March, 1747]. Each of those livings was worth about 200*l.* a year, and he had good houses at both, but the roads round Charte were so bad, that, though near Ashford, and in a good neighbourhood, his friends could seldom visit him. He was one of the four chaplains whom Archbishop Potter had, whilst he held the see of Canterbury, and Tunstall was a man of such uniform meekness and humility, that it was said, after he left Lambeth, many a man came there as chaplain, humble, but that none ever departed so except Dr. Tunstall. (Chalmer's *Biogr. Dict.*, Art. "Tunstall.")

In the year 1747, he lost his great patron, Archbishop Potter, whose successor, Herring, was followed ten years afterwards in his archiepiscopal see by Dr. Hutton, the aged and infirm Archbishop of York, who received his appointment on the 7th April, 1757. A little before this time, Dr. Tunstall married Elizabeth, daughter of John Dodsworth, of Thornton Watlass, in the county of York, Esq., and of his wife Henrietta, daughter of John Hutton, Esq., and sister of the archbishop, (Abp. Hutton's *Corresp.*, pub. by Surtees Soc., p. 39, 1843,) who, on the 11th November, 1757, at his house in Duke Street, Westminster, and in a very tremulous hand, wrote his presentation of Dr. Tunstall to the vicarage of Rochdale. (*Ex Archiv. Epis. Cestr.*) In the February next following Archbishop Hutton died, and the door of preferment was closed against Dr. Tunstall. He quitted his livings in Kent for "the valuable" vicarage of Rochdale, which, according to one contemporary report was worth 700*l.* per annum (*Gent. Mag.*, 1757, p. 579), and was raised by another to "at least 900*l.* a year" (Nichol's *Lit. Anecd.*, vol. ii. p. 167, note), but it clearly fell short

\* In a note to Whitaker's *Whalley*, this is dated 12th February, 1747.

of it. This exchange, from many untoward circumstances, did not answer his expectations (*ibid.*, p. 167), and he was wont to complain to his intimate friends that the living of Rochdale was ill-circumstanced, and as falling much below his expectations in point of value. (Whitaker's *Whalley*, p. 429.) He desired to obtain a prebend in Canterbury Cathedral, but his patrons were gone, and he failed in obtaining his wish.

It has been stated by his excellent friend, Mr. Duncombe, that either family uneasinesses, or the above disappointment, hastened his death, which was rather sudden and premature, and happened in London on the 28th March, 1762, at the age of 54.\* The place of his interment is unknown.† (*New and General Biog. Dict.*, vol. xv. 8vo. 1798; Whitaker's *Whalley*, vol. ii. p. 429.) Whitaker observes that "Dr. Tunstall was a man of great modesty and amiable temper, as well as extensive learning, exceedingly beloved and respected by his pupils, and particularly by one (Sheepshanks? F. R. R.) whom I have reason to remember with the same sentiments." (*Ibid.*)

It is difficult to imagine that a man of Dr. Tunstall's principles and habits should have allowed the subjects referred to by his contemporaries to prey upon his mind, and hasten his dissolution. That there was some ground to suppose that he considered himself disappointed in not obtaining higher preferment, seems obvious, but the vicarage of Rochdale in his day was not of inconsiderable value, although he was not its possessor sufficiently long to be enabled to make a suitable provision for his family. He held no other preferment.

The "family uneasinesses" may perhaps be inferred from the

\* Chalmers, Nichols, Darling, and the rest of Dr. Tunstall's biographers, are in error regarding the dates of his birth and death. Sir Everard Home had a mourning ring inscribed "James Tunstall, D.D., ob. 28 March, 1762, æt. 54," so that he was not born as the Rev. Mr. Hilvert says, "about the year 1710," nor did he die "in 1772." At the time of his death, he was a trustee of the Free Grammar School of Bury, to which he was elected in the year 1759. (*Hist. of Bury.*)

† But if he might have chosen it himself, it certainly would have been in Lambeth Church. (Sir E. Home, 1849.)

following suggestive passages in the letters of Collier, the Milnrow schoolmaster :—

Jan. 25, 1760.—If you chance to go up to the Church-stile pray desire Mary Shore (or the other honest woman) to bespeak me a very large pair of breeches that will fit my Duchess (his wife) and to come along with those of *Madam Tunstall's, our good Vicar's lady*, and the rest of the pairs bespoke for the *crowing hens* in that neighbourhood ; for as I am conscious it will be for the best, that *the weakest must go to the wall*, why should I any longer contest superiority with my *crooked rib* ?

Again, about 1762, but without date :—

Let me know whether Madam Tunstall still wears male gear along with her bunch of keys and ladle at her girdle, and whether the good Vicar regards her as a follower of Martha in prudent housekeeping or of Mary—Shore in frailty and penitence. I think my crooked-rib is superior to all these 'innocent, sweet, pretty creatures,' and Mary knows that I have never yet been to Cuckold's Point, nor do I intend to visit Horn Fair, nor any of the prating demireps in Church Lane or elsewhere.

The coarse *insinuations* of a man like "Tim Bobbin" must be received with great caution. Mrs. Tunstall was a lady of refined tastes and habits, and disposed to live rather beyond her husband's means. She was, however, a very bountiful housekeeper,\* and maintained her position in Rochdale as became her rank.

[1 May, 1762. Administration of the personal effects of the Rev. James Tunstall, D.D., vicar of Rochdale, was granted to his widow. (*Lanc. MSS.*, vol. xxvii. p. 270.)]

The following letter was addressed to "Mrs. Tunstall, widow of Dr. Tunstall, at Pontefract," September 6, 1763, by Edward Chetham of Castleton Hall, Rochdale, Esq., commonly called "Lawyer Chetham," an aged valetudinarian, who died about six years afterwards :—

Madam,—My desire to be informed when you left Pontefract for Bath was my wish to send to you before you left the country (but which I was then incapable of doing by the gout in my right hand, which I have now but a very imperfect use of), my sincere wishes for health and happiness to you and your family ; and also to inform you that as I find myself sensibly declining, and the gout having begun to attack me in the summer as it has long done in the winter and spring, I can't, at my age, expect to continue long in this life, and that my short continuance may not be any disadvantage to you, if it be agreeable I will remit you before you leave Yorkshire, by

\* "I have got Mrs. Tunstall's *Receipt Book*, and it certainly does justice to her character as a good housekeeper." (Sir Everard Home, Nov. 26, 1849, *MS. Letter*.)

any method you think proper, one hundred guineas, as an equivalent for the yearly sum you were pleased to accept. This proposal, Madam, I entirely submit to you, but if you chuse the yearly sum of twenty guineas during my life, rather than the hundred guineas, it shall be remitted to you, notwithstanding the distance we shall be from each other, but which will not extinguish the true respect of— Madam, your humble Serv<sup>t</sup>,

EDWD. CHETHAM.

(*Chetham Evid.*)

Mr. Chetham, writing again to Mrs. Tunstall, September 16, 1763, says:—“The motive of my proposal was your advantage, considering my age (near 74) and my infirm state of health.” (*Ibid.*)

[In the churchwardens' accounts, etc., of Rochdale, for 1759, we have the entry—“Nov. 6, Two Candles for Mr. Hall to preach by the 4th inst., 1*d.*” In the Banns' Book for this month, and also for 1760 and 1761, there is, in a tremulous hand, the signature “Chas. Hall,” doubtless, as Mr. Raines suggests, an officiating minister, and probably an aged man.

In parts of 1759 and 1760, “James Tunstall, vicar, inspected, allowed, and passed the accounts.”

“June 26, 1760. The sounding board was ordered to be raised.”

In 1760, August 18, “To Moses Davenport for Candlestick, 4*l.* 12*s.* 4*d.*” “This, no doubt,” says Mr. Raines, “was the large chandelier formerly suspended from the ceiling of the nave. I never could understand,” he adds, “the *use* of these candlesticks in the Lancashire churches, as evening services are unknown where they exist.” (*Lanc. MSS.*, vol. i. p. 177, and vol. xv. p. 194.)]

In Dr. Tunstall's time, the vicarage gardens were only separated from the churchyard, which was a thoroughfare, by a low hedge, and it was reported that the high wall was built in order to prevent the vicarage children hearing the town's children *speak*, lest the Rochdale *dialect*—which Mrs. Tunstall dreaded—should be engrafted upon the more polished vernacular of Kent. (Tho. Ferrand, Esq., 1830.)

Dr. Tunstall had no son, but at least seven daughters, some of

whom were born at Rochdale, and some of them unfortunately circumstanced in their health. (Nichol's *Lit. Anecd.*, vol. ii. p. 167.) They were afflicted, it was said, with rickets, and one of them had a spinal affection, or epileptic fits, and was drawn about in a Bath chair. (Tho. Ferrand, Esq., 1830.)

The following letter from Captain Sir Everard Home, Bart. (the grandson of Dr. Tunstall\*), dated 4, Queen Anne Street, London, Nov. 6, 1849, contains several notices of the family, in answer to my enquiries, and deserves preserving :—

My sister says that my mother's first recollections were of Hadleigh, after her father's death, where they lived till Mrs. Tunstall died. My mother never remembered her father. Elizabeth, the eldest, died of decline. My mother lived between Doddington and her aunt, Lady Smith's.† She went to school at Maidstone. Her sisters Catherine and Henrietta were also sent to school, but the other sisters died when about 13 or 14. When the eldest sister died of decline the three left were sent to Portugal for the benefit of the climate, being very delicate, where Henrietta married Mr. Croft,‡ and my mother married Stephen Thompson, Esq., and afterwards Sir Everard Home, my father. The list she sends is as follows :—(1) Elizabeth,

\* Capt. Sir James Everard Home, Bart., of the Royal Navy and C. B., died Nov. 2, 1853, *at.* 55. (See *Gent. Mag.*, Apr. 1854, p. 423.)

† Henrietta, daughter of John Dodsworth of Thornton Hall, Esq., married Sir John Smith of Newland Park, Yorkshire.

‡ John Croft of Doddington in Kent, Esq., married Henrietta Maria, daughter and co-heiress of the Rev. Dr. James Tunstall, vicar of Rochdale.

Their son, Sir John Croft of Cowling Hall, in the county of York, and of Doddington in Kent, was born in 1778. In 1815 he was appointed *charge d'affaires* at Lisbon, and it was said in the House of Commons that his valuable services merited the thanks of Parliament. On the 3rd October, 1818, he was created a baronet. He was made Baron da Serra da Estrella, in 1854, by the Portuguese King Regent, Don. Fernando. He was D.C.L. and F.R.S., a Deputy Lieutenant, and in the Commission of the Peace for Kent. He died 5th February, 1862. He married (first) August 17, 1816, Amelia Elizabeth, daughter of James Warre, Esq. (who died 20th October, 1819), by whom he had issue two daughters, the younger of whom married Harry Stephen Thompson, son of Richard John Thompson, Esq., of Kirby Hall, in the county of York. Sir John married (second) July 24, 1827, Ann Knox, daughter and co-heiress of the Rev. John Radcliffe, D.D., rector of Limehurst (and sometime Chetham Librarian, Manchester), by whom he had an only son and successor, Sir John Frederick Croft, born 31st August, 1828, and who married, June 4, 1856, Emma, daughter of John Graham, Esq., and has a son, John Radcliffe, born April 4, 1857.

born at Great Charte, in Kent, died in London unm., aged 20; \* (2) Henrietta Maria, born at Great Charte, married John Croft, Esq., and died in London in 1815, *et.* ; (3) Frances, born at Great Charte, and buried at Doddington, with an inscription on her tombstone; (4) Dorothea, born at Charte, buried at Hadleigh in 1773; (5) Mary, born at Charte, buried at Doddington; (6) Catherine, born and baptised at Rochdale, October 28th, 1758; married, first, Robert Chamberlayne, Esq., second, Lord Walpole. She died in , and was buried at Wickmere, in Norfolk; (7) Jane, born and baptised at Rochdale, February 13, 1760; married, first, Mr. Thompson, and second, Sir Everard Home, Bart., surgeon to George III. She died 1841, and was buried at Petersham, in Surrey.

On a marble slab, at the west end of the north aisle in Hadleigh church, is the following inscription:—

To the Memory of  
MRS. ELIZABETH TUNSTALL  
Daughter of  
JOHN DODSWORTH, ESQ.  
of Yorkshire  
and Relict of the learned  
and truly pious  
JAMES TUNSTALL D.D.  
and Vicar of Rochdale  
in Lancashire:

She dyed on the fifth day of Dec<sup>r</sup> 1772,  
In the forty-ninth year of her age,  
Leaving six Daughters to mourn  
the loss of a most tender  
and affectionate Parent,  
Her acquaintance, in general,  
that of a most sincere Friend  
and agreeable Companion,  
and the Poor, that of a constant  
and, as far  
as her circumstances would allow,  
a generous Benefactor.

DOROTHY, one of the above  
six Daughters,  
aged 16,  
died April 3, 1773,  
and was buried in the same Grave.

\* *Deaths*.—1772, April 15, Miss Tunstall, eldest daughter of the late Rev. Dr. Tunstall. (*Gent. Mag.*, vol. xlii. p. 199.)

Extracts from the Register of Burials at Hadleigh, communicated by Rev. Hugh Pigot, July 2, 1859:—"1772, Dec. 7, Mrs. Tunstall, Widow. 1773, April 6, Miss Dorothy Tunstall."

Shortly after Dr. Tunstall settled at Rochdale he was placed in the commission of the peace, and although a diffident and quiet man, is said to have acted with great firmness and independence as a magistrate. Mrs. Tunstall's brother, Mr. Frederick Dodsworth, was a frequent guest at the vicarage, and had a title given him to Saddleworth church, on which he was ordained, with a stipend of 20*l.* per annum, which he never got paid. This gentleman afterwards became canon of Windsor, and chaplain to George III., and on the death of Dr. Tunstall superintended the publication of his "Lectures," and was in the place of a father to his children. (*Ex. Inf.* Mrs. Elliott and Mrs. Bamford, 1830; see also Nichols' *Lit. Anecd.*, vol. ii. p. 167.)

Sir Everard Home had not been able to discover any notices of the Doctor amongst the archives at Lambeth, and there is not a portrait of him known to exist.

Dr. Tunstall's writings are all distinguished by great learning and critical acumen.

1. *Epistola ad Virum Eruditum Conyers Middleton, Vitæ M. T. Ciceronis Scriptorem; In qua ex locis ejus operis quam plurimis, Recensionem Ciceronis Epistolarum ad Atticum et Quintum Fratrem desiderari ostenditur, &c., Cantabrigiæ, 1741* [8vo. pp. 260].

In this work Dr. Tunstall called in question the genuineness of the letters between Cicero and Brutus, of which Dr. Middleton had made great use in his elegant "History of Cicero's Life," and shows that he had not paid sufficient attention to the letters to Atticus and his brother Quintus. It was said that Middleton felt the force of Tunstall's reasoning, and yet descended so low as to say that the Public Orator's language was not intelligible, and, if he could, would gladly have proved it. [In his epistle to Brutus he calls the vicar's book a frivolous, captious, disingenuous piece of criticism. (*Op. cit.*, cxxiv.; Whitaker's *Whalley*,



vol. ii. p. 429, note.)] Middleton, latitudinarian and disingenuous, was the popular man in his day, but posterity has decided that Tunstall's view was right. Brunet considers this work necessary to complete the *variorum Cicero*.

2. *Observations on the present Collection of Epistles between Cicero and M. Brutus, &c.* By James Tunstall, B.D., Fellow of St. John's College, Cambridge, and Orator of the University. [London], 1744 [8vo., pp. xxx. 410].

This was to confirm what he had before advanced, and by way of answer to a preface of Middleton's. Mr. Markland says: "I have read over Mr. Tunstall's book twice more since I came hither, and am more and more confirmed that it can never be answered." A letter is appended to the volume from the Rev. Dr. Chapman, Archdeacon of Sudbury, on the *Ancient Numeral Characters of the Roman Legion*.

Mr. (afterwards Bishop) Hurd, writing to Dr. Balguy, from Devereux Court, 14th March, 1753, says:—

I met at Mr. Charles Yorke's,\* the other day, our friend Dr. Tunstall. He is grown enormously fat, whether it be the effect of a good Living, or a good wife, I know not. However, he still talks of Tully, and has even enlarged his plan, being determined, it seems, to publish all his other books, as well as his *Epistles to Atticus*. We laughed at what may be called the Doctor's *critical justice*. He has robbed Cicero of one part of his writings, but resolves to make amends for this injury by giving him a better thing, for he has unanswerable reasons, he says, for ascribing the books "*Ad Herennium*" to him, which will more than balance the loss of a few letters. (Kilvert's *Memoir of Bishop Hurd*, pp. 49-357, 8vo, 1860.)

3. *A Sermon preached before the House of Commons* [on Psalm cxxvi.], on the 29th May [London], 1746 [pp. 21].
4. *A Vindication of the Power of States to prohibit Clannestine Marriages under the pain of absolute nullity; particularly the Marriages of Minors, made without the consent of their Parents or Guardians, &c.* By James Tunstall, D.D., 1755, 8vo. [pp. 68.]
5. *Marriage in Society stated, with some Considerations on Government; the different kinds of Civil Laws, and their*

\* The Solicitor General.

distinct obligation in conscience. In a second letter to the Rev. Dr. Stebbing, occasioned by his Review, &c. 1755, 8vo.

His predecessor, Dr. Forster, vicar of Rochdale, had maintained similar views to himself on this subject. Fleet marriages were an unmitigated evil, and clandestine marriages of frequent occurrence. Dr. Henry Stebbing, preacher of Grey's Inn, and Chancellor of Sarum, controverted some of the principles advanced by Tunstall and Forster, which led to Tunstall's reply. Shortly afterwards appeared Sayer's Vindication of Stebbing, and the Marriage Act of George II. was imperative.

6. *Academica*: Part the First, containing several Discourses on the Certainty, Distinction, and Connection of Natural and Revealed Religion. 8vo., London, 1759 [pp. 173]. The contents are:—

S. Matt. xxii. 54. *Concio ad Clerum*. [Pro Gradu. S.T.P.], 1758.

*Dissertatio Theologica*. [Recited and defended in the public schools for the same degree.]

I. Thess. v. 21. Two Discourses.

I. Cor. iv. 2. The Character and the Duty of the Stewards of God's Mysteries. A Visitation Sermon.

Levit. xviii. 4. The Similar Properties and Agreement of Natural and Revealed Duties.

*Oratio habita in Curia Academiæ Cantabrigiensis*.  
3 Kal Nov. [cum Oratoris publici munus iniret],  
1741.

The second part he did not live to publish, but it is supposed to be included in the following work.

7. *Lectures on Natural and Revealed Religion*, read in the Chapel of St. John's College, Cambridge. 4to., London, 1765.\*

\* In 1764 Mr. Clayton had the honour of being elected a feoffee of the library and hospital of Humphrey Chetham, Esq. In the preceding year he was actively em-

"Of Dr. Tunstall's theological acquirements," says his partial biographer, Dr. Whitaker, "the world would have had a higher opinion had his lectures on Natural and Revealed Religion never seen the light." (*Hist. Whalley*, vol. ii. p. 428.) Let it not be forgotten that these lectures were published after his death, by his brother-in-law, Mr. Dodsworth, the Treasurer of Salisbury, without his last corrections. They were begun by Tunstall when a tutor at St. John's College, and he never finished the comprehensive plan laid down in the beginning of them, as he was called from that employment in college to the service of Archbishop Potter. They were, however, intended by the author for the press, and they were printed without any addition or correction. The subscription list (for the work was published by subscription, for the benefit of the Doctor's family) is one of the largest and most respectable ever printed, and proves the great estimation in which the writer was held, and the general sympathy felt for his widow and daughters. Fifteen hundred copies were printed, and eight only on large paper. It is clear that the lecturer accepted no fact hastily, nor did he arrive at bold conclusions without deep reflection and careful examination. He gives the results of learning combined with theological attainments, and his views were sound, impartial, and independent. The subject demanded and deserved more searching examination, more ample deliberation, and more mature thought, and had his life been spared, these would not have been wanting. He was, however, more distinguished as a classical scholar than as a divine.

In 1740 Dr. Tunstall obtained from his friend Warburton for Dr. Zachary Grey, some remarks on *Hudibras*, acknowledged in

played in obtaining subscriptions for the publication of the Rev. Dr. Tunstall's lectures on Natural and Revealed Religion, and urged the claims of the author's widow and daughters, who were left in straitened circumstances, and had left Rochdale. Nor were his appeals unsuccessful. (Miss Elliot, Rochdale, May 7, 1840; *Lanc. MSS.*, vol. xli. p. 336.)

Dr. Richard Assheton, another of the feoffees, was an intimate friend of his neighbour, the Rev. Dr. Tunstall, and in 1765 materially promoted the sale of the same lectures published for the benefit of his widow and family. (*Ibid.*, vol. xl. p. 182.)

the preface to that work and confirmed by the following passage in a letter of Dr. Tunstall to Dr. Grey—"Immediately after your favour came to hand, I applied to Mr. Warburton who answers in these words—'I can deny you nothing. Dr. Grey shall have my remarks on Hudibras, and I will depend upon his honour. I had thoughts (as I had considered this Author pretty much) to have given an edition of him, and had mentioned it to an eminent bookseller. But I will think no more of it, as the matter will oblige you. But I cannot possibly set about transcribing them for the Doctor till after Lady-day, because of my second volume.' Thus far Mr. Warburton, whom I had told that he might depend upon your doing him justice in the notes he communicated, for I knew I could safely promise it." It is to be regretted that Dr. Tunstall's literary offices led to a literary quarrel between this great Colossus of letters and Dr. Grey, which could not have been foreseen by the amiable and benevolent vicar of Rochdale.\* (Nichols' *Lit. Anecd.*, vol. ii. p. 169.)

Dr. Tunstall also wrote some critical annotations which are annexed to the first edition of Duncombe's Works of Horace, in English Verse, published in London in 1757, the second volume appearing in 1759. Archbishop Herring was an early friend of Mr. Duncombe.

Among Dr. Birch's MSS. in the British Museum is a collection of MS. Letters from Dr. Tunstall to the Earl of Oxford in 1738 and 1739, on Duckett's *Atheistical Letters* and the proceedings thereon: there is also a letter to Dr. Birch dated Great Charte, Nov. 21st, 1744, communicating an original letter from Meric Casaubon, a predecessor of his in the vicarage of Minster. (*Ibid.*)

\* Warburton, writing to the Rev. Mr. (afterwards Dr.) Birch on the 12th August, 1741, says:—"I believe I forgot to tell you, when in town, that Dr. Zachary Grey is about giving a new edition of 'Hudibras.' He spoke to Mr. Tunstall to desire him to get what I had on that author for him; and purely to oblige the latter, I had transcribed the margins of my book for him, excepting what relates to the history of those lines, which Grey, I suppose, was perfectly versed in. You know the man; but I could not deny a friend." (*Illustr. of Literat.*, vol. ii. p. 124.)

Sir Everard Home, his grandson, who revered his memory, had in his possession 152 *MS.* Sermons of Dr. Tunstall, and considered them to be sound, practical, and useful discourses. He arranged them in the following order: 32 sermons preached in Lambeth Chapel, between March 17, 1744, and June 7, 1747; 60 sermons preached at Great Charte, between August 20, 1749, and December 18, 1757; 20 sermons preached at Rochdale between August 20, 1758, and July 22, 1762; 40 sermons preached between March 18, 1732, and July 1, 1760, at various places and on various occasions—Ordinations, Visitations, Fasts, Funerals, &c., and at Bishopthorpe, Watlas, Marske, Ashford, Tadcaster, Saffron Walden, Chesterfield, Kensworth, &c.

How privileged was Doddington! If the walls of Doddington church had ears, like other walls, they should have had them, for the most part by heart! And so great an economist was the Doctor of his doctrine, or so enamoured of his theme, that he has recorded having preached *one* of his sermons upwards of *forty times*.\*

One of the sermons is marked as having been preached at "Rochdale, July 22d, 1762." It is certainly in the Doctor's hand-writing, and yet he *died* on the 28th of the March preceding. The note had been a slip of the pen.

Sir Everard Home had also a bundle of very excellent *MS.* sermons which belonged to Dr. Tunstall, but not in his hand-writing, and apparently written by a member of Wadham College, Oxford. (*MS.* Letter, dated, Well Odiham, Hants, November 1st, 1849.)

Dr. Tunstall was well acquainted with the learned and excellent Dr. John Byrom or Manchester, whose German Theosophy was not liked at Rochdale vicarage. Dr. Tunstall seems

\* Keble says of the apostolic Bishop Wilson, of Man:—"As to his sermons, it is well known that many—perhaps the generality—of them were carefully written out; and those which were preserved in Sion College shew by the numerous entries on them, often extending through a large proportion of the fifty years, how small scruple he had of repeating himself—how little he cared to be original—in teaching men their duty." (*Life of Bishop Tho. Wilson*, vol. i. p. 123.)

to have regarded the religious views of this school of thought as the ravings of fanaticism, and having had some controversy with Dr. Byrom on the writings of these devout mystics, and their opponent Stinstra, he addressed to him the following lines, dated July 28, 1758. He seems to have had a favourable opinion of Dr. Tunstall's candour.

If *James De Tunstall* can believe this way  
Of treating characters of older day ;  
Taking their faults for granted from their names ;  
Reason, to me forbids the faith of James ;  
And bids to wish him *aliquid sublimius*  
Than Stinstra has, or his *Assecta Rimius*.

The library of Dr. Tunstall was sold in London in 1764, but nothing is known of its contents. (Nichols' *Lit. Anecd.*, vol iii. p. 668.)

His name occurs in Dr. Tho. Zouch's *Sketches of Yorkshire Biography*, vol. ii. p. 425, but no particulars of him are recorded.

[During Dr. Tunstall's vicariate there were no dealings with the rectorial rights of Rochdale.]

1762. THOMAS WRAY, elder son of Thomas and Elizabeth Wray, was born at Bentham, near Settle,\* in the West Riding of the county of York, on the 1st of May, 1723. His father was a small farmer, and dying early in life, left his family unprovided for, and it has been said that his widow supported her sons at school by her daily labour.†

The Parkers of Browsholme, recognizing the merits of the boys, assisted the widow and enabled the subject of this notice to be continued at Giggleswick school, where he received his early education.‡ At an early age he was entered of Christ College, Cambridge, in the humble capacity of a sizer, the Rev. William Towers, M.A., being the master. Of this college he became a Fellow, B.A. 1743, M.A. 1747, D.D. 1762.

\* Bentham is ten miles from Settle on the confines of Lancashire, and adjoining Clapham.

† In this instance, as in so many others, was realized the adage, "*dux fœmina facta*."

‡ Teste Tho. Lister Parker, Esq., F.S.A.

It is not known by what means he was introduced to the notice of Archbishop Hutton, but in 1756, whilst that prelate was at York, Mr. Wray became one of his domestic chaplains. His Grace's partiality for natives of his own county frequently induced him to advance them in the church, although it may reasonably be supposed that in this instance there were other grounds which led to the promotion of Mr. Wray. He does not appear to have held preferment in the diocese of York at this time, and probably remained at Cambridge as a college tutor.

In 1757, he accompanied his patron to Croydon—for he never took possession of Lambeth, owing to a dispute with his predecessor's executors on the subject of dilapidations—and was immediately collated by the archbishop to the rectory of Great Charte, in Kent.

In the following year he had the misfortune to lose the archbishop, who died suddenly of hernia, and his prospect of further advancement in the Church seemed to be closed. He resided at Charte, where there was a good house, and the duties of his parish occupied his time. Whilst there he addressed the following letter to Dr. Ducarcl, the learned antiquary, in reply to enquiries regarding the character of Archbishop Hutton, whose life he was engaged in writing, at the request of John Hutton, Esq., of Marske, brother of the deceased primate.\*

Great Charte, Sept. 2, 1758.

Dear Sir, — I was obliged with yours of the 5th ult., and should have answered it sooner if I had not been in daily expectation of a letter from Dr. Thomas,† Master of Christ College, to whom I wrote by the return of the Post that brought yours. As I have received no answer from him I begin to think that your favour is granted, and the Correspondence begun which you desired me to open for you ; if it be otherwise, please to signify it. My letter may have miscarried or have been mislaid and for-

\* Nichol's *Illustr. of Liter. History*, vol. iii. p. 472. The Surtees Society has published a better life of the Archbishop and his family.

† Hugh Thomas, D.D. Elected Master in 1754, and Vice Chancellor. He was also Dean of Ely, Archdeacon of Notts., Chancellor of York, Treasurer of St. David's, Prebendary of York, Lincoln, Ripon, and Southwell, and held two livings in Yorkshire, and a sinecure in Wales ! He died 11th July, 1780. (*Gent. Mag.* v. 50, p. 347.)

gotten by Dr. Thomas, though I cannot easily be brought to suppose either of these two things.

I am glad to hear that my Lord Archbishop\* has performed his Visitation without any loss of health, notwithstanding the bad weather he had to struggle with. I am pleased also to find that your regard for his Grace increases with your knowledge of him, I can assure you I entertain a very high opinion of him; his Grace neither wants the abilities nor the inclination to exert them that are required in a person who would fill the exalted and important station he is in, with credit and reputation.

I have learnt from Mr. Hall,† as well as from your letter, that you have undertook a work at the instance of his Grace; I wish you all the success in it you can desire. And I hope—I do not doubt that he will do what the late Archbishop intended to do for you, (if he lives) if not more. I made Mr. Hall a visit at Harbledown some time ago, and was obliged with his company here last week.

I thank you for your kind enquiry after my situation and neighbourhood. We have better company and fewer agues in this part of the world than you seem to imagine or conclude from the accounts you have had of it. My compliments, if you please, to Dr. Hall and Mr. Symondson.

I have this moment received a letter from Dr. Thomas, in which he apologizes for his dilatoriness in answering mine; and then tells me that he shall be glad to give you any assistance that lies in his power. He will be in waiting at Kensington till the 16th of this month, where you will be sure to find him any day at three o'clock at the Chaplain's room—he will be glad of your company to dine with him.

As you desire my sentiments of the late Archbishop, and I cannot well defer any longer sending them, I shall give you them now, though I could have wished to have had a little more leisure for recollection. During the time I had the honour to be in his Grace's family, which was about a year and a half, the amiable qualities and accomplishments that rendered him the agreeable companion in so extraordinary a manner, and enabled him to appear with so much advantage abroad in all companies, shewed themselves also at home, where his behaviour was always polite and gentleman-like. Though he was always very cheerful, chatty and facetious, yet he had a particular regard for decorum; he never forgot the *to uteror*; he never let himself down below the dignity of the Archbishop. I need not tell you that he was very happy in being able to attract your love and esteem, while he was commanding reverence. He was happy also in enjoying a regular and constant flow of spirits, notwithstanding the infirmities of his constitution—so constant a one that I have heard him say that he could not recollect the time when he wanted any. He was an affectionate husband, a very tender-hearted parent, and a kind master. How sincere he was in his professions of friendship, those that he admitted to any degree of intimacy with him will declare. It will be needless to mention that he wanted not abilities to make a considerable figure in the high station he filled, when his health would permit him to exert

\* Secker.

† Rev. Henry Hall, M.A., was chaplain to Abps. Herring and Secker. He was also librarian of Lambeth.



them ; that he was very ready in the dispatch of business ; that as I fancy, none of his predecessors excelled him in a graceful and majestic mien, few had a clearer head, or could communicate their thoughts with more readiness or greater perspicuity. He had a very extensive knowledge of men and things, and his knowledge of Books was very well-digested. He was a person of very quick parts, and had a tenacious memory.

His being a little *ad rem attentior*, I attribute entirely to his having a family, as I have not heard that he ever discovered such a turn in his younger days ; and I believe he was above doing anything little, mean, or dirty.

I shall be glad if there be anything in this imperfect sketch which you did not know before, or if what is here mentioned be agreeable to what you have observed yourself, or have heard ; and desire you will believe me to be, with great sincerity,

Your obedient humble Servant,

THOS. WRAY.

On the 12th September, 1758, Mr. Wray again addressed Dr. Ducarel from Charte :— \*

I had the favour of yours of the 9th instant, and beg leave to inform you, in answer to the queries contained in it, that Dr. Forster died in October last, about the 18th, as I remember—that Dr. Tunstall was collated to Rochdale the 12th of November—that he was succeeded at Minster by Mr. Dodsworth, and at Great Charte by myself. Dr. Hall has the living of Hernehill, which he preferred to Minster, as he could not hold Minster with his Fellowship. Mr. Dodsworth's immediate predecessor at Hollingbourn was Dr. Hill, chaplain to Archbishop Herring.

I shall send your other queries to the Dean of Ely, by this day's post, but take it for granted he cannot answer all of them till he has consulted some Registers at Cambridge. I wish you could call upon him at Kensington, as he may not have time to give you a call at Doctors Commons, his stay in town is so very short. I fancy he will leave it on Saturday : I know he expects you at Kensington.

I wish his Grace may long enjoy the palace he is expending so much money in repairing. What you say of his Grace's reading prayers in the chapel himself is something extraordinary.

I am sorry to hear of Dr. Topham's† indisposition — and am dear Sir, your most obedient humble servant,

THOS. WRAY.

In Archbishop Secker, the successor of Hutton, Mr. Wray found both a patron and a friend. He became one of his chaplains, and on the 3rd of April, 1760, a dispensation passed the seal, enabling “the Rev. Thomas Wray, M.A., late of Christ's College, Cambridge, and chaplain to his Grace the Archbishop of Canterbury, to hold the rectory of Great Charte, and also the

\* Nichol's *Illustr. of Liter.*, vol. iii. p. 703.

† Dr. Francis Topham was judge of the Prerogative Court at York, and Master of the Faculties in Doctors' Commons. He introduced Ducarel to Archbishop Herring.









1000000

